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A Content Analysis of Studies on Artificial Intelligence in Education: Between the Years of 2015-2023

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Abstract: In this study, theses ve article published in between 2015-2023 that relate to artificial intelligence in education are explored. In the study where content analysis was used, national and international databases were scanned according to the keywords "Artificial Intelligence", "Artificial Intelligence in Education". In this framework, full text and secondary education level studies the Council of Higher Education (CoHE) national thesis center, ULAKBIM TR Index, ProQuest, ERIC, ScienceDirect, EBSCO databases were scanned and data analysis was performed. The studies were evaluated by considering the purpose, method, sample size, sample/study group, data analysis method, research findings and results, and recommendations. According to the determined criteria, the majority of the studies were conducted in 2023. It was seen that quantitative method was mostly used in the studies. In addition, it was found that the sample/study group focused on students. On the other hand, studies have been conducted on the opinions and competencies of teachers, students and academicians on artificial intelligence. Surveys were mostly used in the studies, followed by tools such as interview forms, achievement tests and ability tests. Various suggestions were made according to the results obtained.

Keywords: Artificial Intelligence in Education, Artificial Intelligence, Content Analysis

Introduction

From the past to the present, the development of technology has rapidly increased people's tendency towards

rapid information exchange and technological tools in this direction. This process even plays an important role in people's behavior and access to information (Chiu, 2021). Educational applications have also received a large share from this process (Chassignol et al., 2018). Artificial intelligence has also become a frequently used field in social life over time. Artificial intelligence studies in education have increased in recent years and continue in this process (Akdeniz, & Özdinç, 2021). Artificial intelligence in education has been the subject of research for about 30 years (Zawacki-Richter et al., 2019). When the studies on the same topic in the literature are examined, it is said that they are mostly aimed at integrating artificial intelligence into education and trying to develop in this regard.

With the inclusion of technology in education, the fact that the new generation of children are now intertwined with technology from the first moments of their lives and that they grow up knowing the internet and computers means that new methods should be applied for them in education, unlike traditional methods (Meço, & Çoştu, 2022). One of these is the concept of artificial intelligence. This concept of artificial intelligence is defined as "digital technology and/or applications that have the ability to imitate human beings, interact, learn, adapt, and expand and apply their experiences" (Wirtz et al., 2018, pp. 3-4).

Machine learning, language processing, data mining, neural networks and algorithms are the main concepts related to artificial intelligence (Baker & Smith, 2019). The concept of artificial intelligence was first mentioned at a conference in Dortmund in 1956. John McCharty invented this concept (Alpaydın, 2013). In the 1980-2000s, the approach of educational applications was generally knowledge-based (Sleeman, & Brown, 1982). At that time, there were three-module structures, domain, student and pedagogical, usually called intelligent instructional systems (Woolf, 2009).

The inclusion of artificial intelligence in our day has deeply affected education (Popenici, & Kerr, 2017). As in other fields, artificial intelligence applications are used in educational studies. The most common one is ChatGPT, a chatbot developed by OpenAI, is the most prominent one in education (Birer, 2023). Artificial intelligence tools can offer individuals different opportunities for learning and teaching processes, especially in online environments (Liu et al., 2020; Roll, & Wylie, 2016; Zawacki-Richter et al., 2019). Students' achievements can be supported to be analyzed continuously (Zawacki-Richter et al., 2019). The success rate of the students in the course and the probability of attendance and non-attendance can be calculated through the algorithm (Bahadır, 2016).

According to Zawacki-Richter et al. (2019), in order for robots to replace teachers in education, it is necessary to have a high level of knowledge to make decisions about students and teachers, as well as privacy and ethical problems. Artificial intelligence can help with the educational process (routine tasks and changes in the educational process) and the content of the educational environment (which education is required for the subject) (Alam, 2021). Students, instructors and teachers should also have information about the development of applications that help in the formation of the educational process, environment and content (Tekin, 2023). Artificial intelligence in education is not yet a fully explored field, but it will help to determine the directions of

trends in this process (Tekin, 2023).

Purpose of the Study

The aim of this study is to examine the research method and types of studies on the use of artificial intelligence in education. For this purpose, in this study, a schematic content analysis of the studies on artificial intelligence in education was carried out by examining graduate theses, articles published in international educational journals between 2015-2023. In this context, answers to the following questions were sought in studies related to artificial intelligence in education:

> ➢ What is the distribution of the studies in terms of the databases in which they were published?
> ➢ How were the studies distributed according to years?
> ➢ According to which types (thesis, article) were the studies distributed?
> ➢ Which research methods were used in the studies?
> ➢ What was the distribution of the number of samples in the analyzed studies?
> ➢ What was the distribution of the sample groups in the analyzed studies?
> ➢ What was the distribution of the data collection tools preferred in the studies examined?
> ➢ What kind of a subject distribution did the studies exhibit?

Method

Research Model

It is a document analysis, which is a qualitative research design, by examining the studies in the field of artificial intelligence in education in line with certain criteria and limitations. Document analysis includes the processes of identifying, reading, noting and evaluating sources for a purpose (Karasar, 2005).

Scope of the Study

In line with the document review, master's and doctoral theses published in the National Thesis Center of the Council of Higher Education, ULAKBİM and ProQuest databases of studies on the use of artificial intelligence in education; articles and keywords "Artificial intelligence in education" and "eğitimde yapay zekâ" in ERIC, Science Direct and Springer Link databases were examined. The studies suitable for inclusion in this study were selected according to the following criteria.

* The studies included in the research must have been published between the last 8 years (2015-2023).
* Studies that could not be accessed were not included.
* Studies outside the field of education were not included in the research.
* Studies on middle school level in education were examined.

Data Collection Process and Analysis

The databases identified by using the keywords "artificial intelligence in education" and "eğitimde yapay zekâ" were examined. Studies suitable for the determined criteria were searched. In line with the scanning results, 441 studies were reached and 79 studies suitable for the research criteria were analyzed. In data analysis, studies were classified through the "article classification form". In the data collection process, master's and doctoral theses on artificial intelligence in education were scanned in ULAKBİM, National Thesis Center of the Council of Higher Education and Proquest databases.
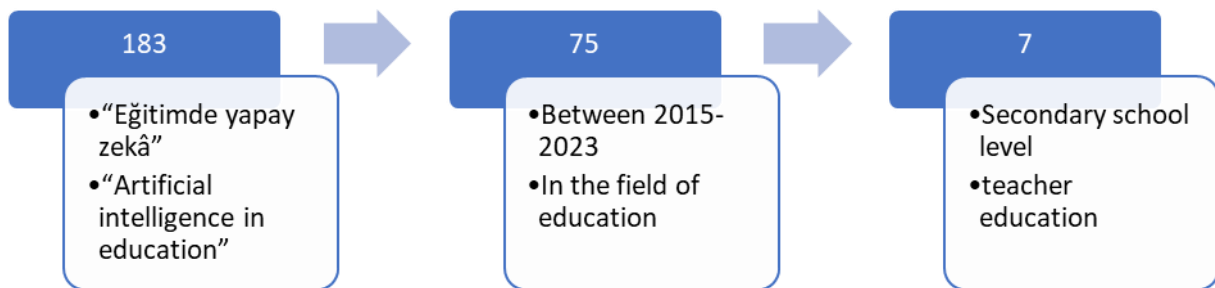
Figure 1. Data Collection Process for Theses

Keywords "artificial intelligence in education" and "eğitimde yapay zeka" were searched in the process of searching databases to collect theses. Ulakbim, National Thesis Center of the Council of Higher Education and Proquest databases were searched and 183 studies were found. In the search filters, 75 studies were found with the option of education and the last 9 years, and in the last stage, it was seen that 7 thesis studies with secondary school and educator training could be examined.
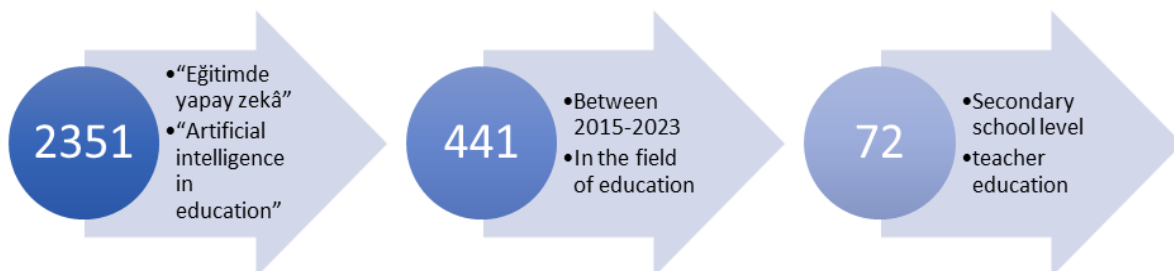
Figure 2. Data Collection Process of the Articles

In the process of collecting the articles, firstly, the keywords "artificial intelligence in education" and "artificial intelligence in education" were searched in Science Direct, ERIC and Springer Link databases and 2351 results were reached. The number of studies was 441 in the field of education and through the filters between 2015-2023. In the last stage, 72 articles were obtained for secondary school level and educator training.In line with the collected data, 79 studies were found to be analyzable and the studies were separated according to their criteria through the "article classification form". At the last stage, the data were transferred to tables and graphs.

Results

The findings obtained within the scope of the research are presented below.
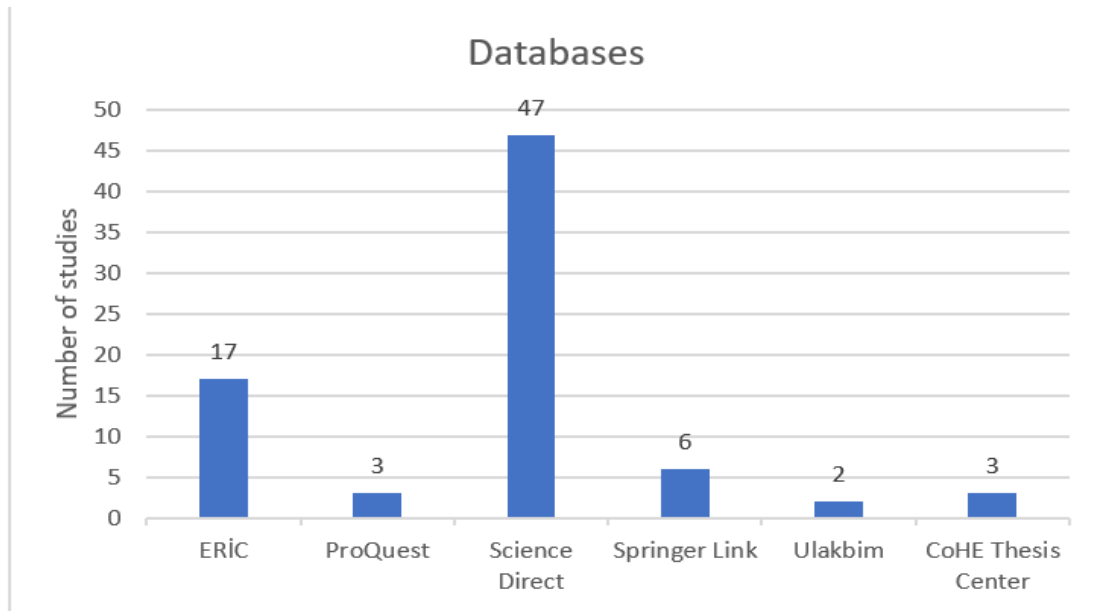
Figure 3. Findings on Databases in Artificial Intelligence in Education

As can be seen in Figure 3, the findings of Science Direct database are the most with 47 studies, followed by ERIC database with 17 studies and Springer Link database with 6 studies. There are 3 ProQuest and 4 CoHE Thesis Center databases, and there are 2 studies belonging to Ulakbim database. In total, 79 studies were analyzed.
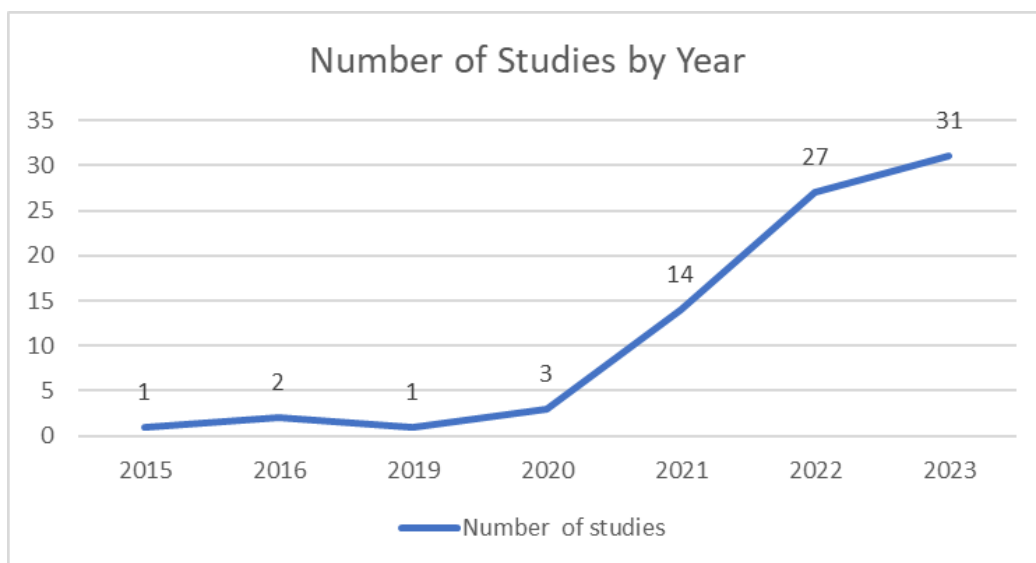
Figure 4. Findings on the Number of Studies by Years

As seen in Figure 4, there are 31 studies with the highest number in 2023 (39.24%). This was followed by 27 studies in 2022 (34.18%) and 14 studies in 2021 (17.72%). In 2020, there were 3 studies (3.80%) and 2 studies in 2016 (2.53%). The least number of studies is 1 each in 2019 (1.27%) and 2015 (1.27%). According to this graph, it can be seen that there has been a great increase in the last 3 years of the studies analyzed since 2021.
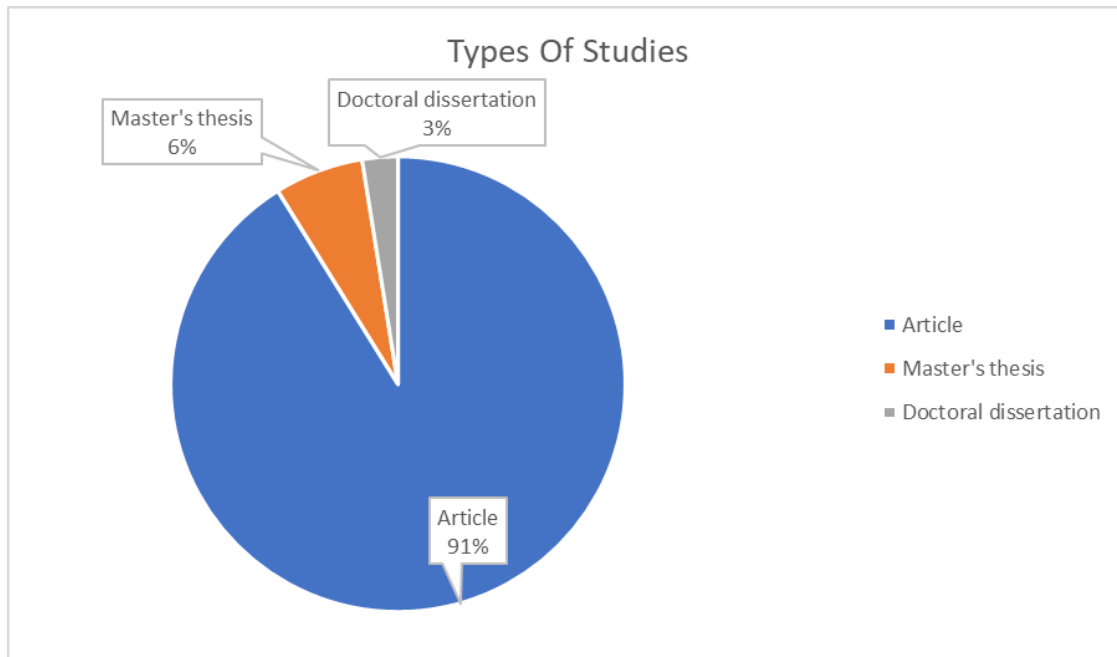
Figure 5. Findings on the Types of Studies

When Figure 5 is analyzed, it is seen that (91%) of the studies belong to articles. This is followed by master's theses with (6%) and doctoral theses with (3%). According to the graph, it can be said that the majority of the studies belong to articles.

Table 1. Research Methods Used in Artificial Intelligence in Education

Methods	ƒ	%
Qualitative	23	29.11
Quantitative	41	51.90
Mixed	15	18.99
Total	79	100

When Table 1 is examined, it can be seen that quantitative research method is used the most with (51.90%). Qualitative research method follows it with (29.11%). It can be seen that the least mixed research method (18.99%) was used. As can be seen in Table 2, the studies in which students (56.96%) were the sample group were given the most importance. It is followed by teachers (32.91%). We can see that academics (10.13%) are the sample group in the studies.

Table 2. Findings Related to the Sample Group in Artificial Intelligence in Education

Sample Group	ƒ	%
Teacher	26	32.91
Student	45	56.96
Academician	8	10.13
Total	79	100
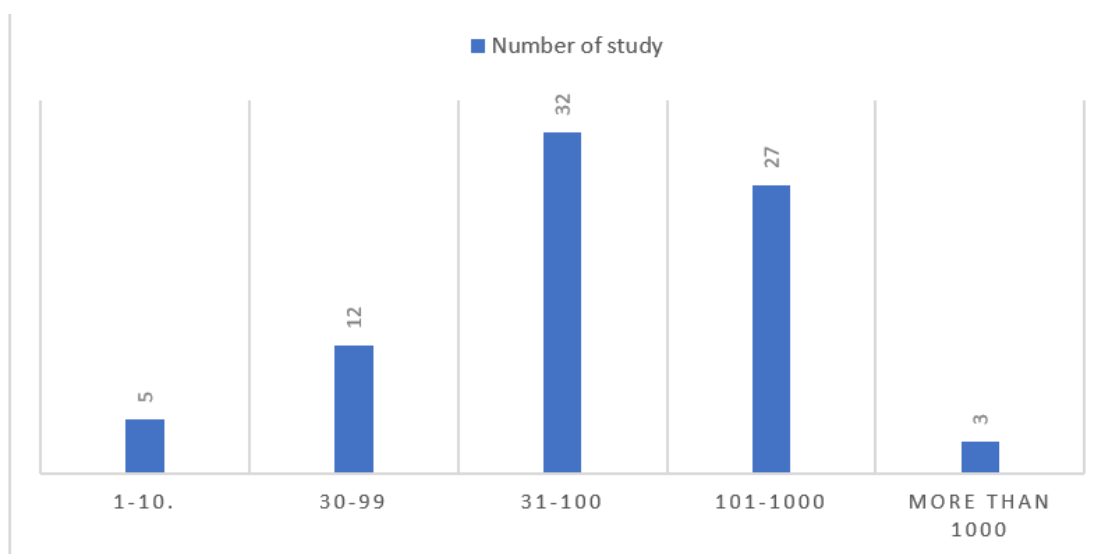
Figure 6. Findings on the Number of Sample

When Figure 6 is analyzed, the research with a sample size between 31-100 (40.51%) was preferred the most. This is followed by sample sizes between 101-1000 (34.18%) and 11-30 (15.19%). There are studies with a sample size between 1-10 (6.33%) and at least more than 1000 (3.80%).

Table 3. Findings on Data Collection Tools in Artificial Intelligence in Education

Data Collection	ƒ	%
Survey	39	49.37
Interview	13	16.46
Test (interest, attitude, ability etc.)	12	15.19
Achievement test	6	7.59
Document	3	3.80
Predictive model	3	3.80
Observation	2	2.53
Scale	1	1.27
Total	79	100

When Table 3 is analyzed, the most preferred instrument was the questionnaire (49.37%). This is followed by interview form (16.46%), interest, attitude, personal ability etc. tests (15.19%). Achievement test (7.58%), document (3.80%), predictive model (3.80%), observation (2.53%) data analysis tools were used. The least used tool was the scale (Tromsø social intelligence) (1.27%). Based on this table, it is seen that survey scale is preferred in quantitative studies in order to reach more people and interviews are preferred in qualitative studies to obtain detailed results.

When Table 4 is examined, there are most studies on the use of artificial intelligence in education (13.92%). This is followed by computer education (12.66%), teachers' views on the application of artificial intelligence in education (12.66%). Individualized learning (10.13%), distance education (7.59%), online education (7.59%), science course (6.33%), students' views on the application of artificial intelligence in education (6.33%). The least were artificial intelligence competencies in education (3.80%) and foreign language education (3.80%).

Table 4. Distribution of studies on artificial intelligence in education

Department	f	%
Computer education	10	12.66
Online education	6	7.59
Digital literacy	4	5.06
Personalized learning	8	10.13
Artificial intelligence in education	11	13.92
Distance education	6	7.59
Teachers' proficiency in artificial intelligence	4	5.06
Science education	5	6.33
Foreign language education	3	3.80
Artificial education and ethics	4	5.06
Competencies of artificial intelligence in education	3	3.80
Teachers' views on the implementation of artificial intelligence in education	10	12.66
Students' perspectives on the implementation of artificial intelligence in education	5	6.33
Total	79	100

Discussion and Conclusion

In this study, studies related to artificial intelligence in education were created by examining databases, publication years, study types, research methods, sample size, sample group, data analysis tools and research topics. This research is a content analysis study with the scope of secondary school level and teacher training between 2015-2023.

When analyzed according to the databases, it can be seen that most of the studies belong to the Science Direct

database. The presence of these studies in well-known and good databases has a positive effect on the reliability of the research. In addition, it was seen that fewer studies were conducted in Turkey-based databases (CoHE Thesis Center, ULAKBİM) compared to others. It can be concluded that Turkey-based studies will be increased in the coming years.

When the distribution of the studies according to years is examined, it is seen that there are most studies belonging to 2023. When the table is analyzed, it can be said that there has been an increase since 2020 from the past to the present. Because the development and presentation of ChatGPT 3.0 through OpenAI in 2020, the use of artificial intelligence in many areas, including education, has been a subject of curiosity for research.

The emergence of studies in the field of education in Turkey in the last 20 years and the increase in artificial intelligence studies in the last 30 years according to Luckin et al. (2016) is an indication that studies on this subject are worthy of research and can progress. With this result, it can be concluded that there has been an increase in recent years when the studies on artificial intelligence in Turkey are examined (Meço & Coştu, 2022). When the distribution of the studies according to their types was examined, it was seen that the number of master's and doctoral theses was low and the number of articles was high.

Quantitative method was preferred the most. This is followed by qualitative method and mixed method. The reason for the low preference of qualitative method in the studies is that "*Qualitative research provides more in-depth information than quantitative research methods. Qualitative research is necessary to find answers to questions that are difficult to express with traditional research methods.*" (Büyüköztürk et al., 2013, p. 234). Since the preference of quantitative method in studies is a new field, experimental and view-oriented research is being conducted and it is expected that action research and mixed method will increase in the coming years.

When looking at the sample groups of the studies, it is seen that students are mostly preferred in the studies, followed by teachers. The reason why teacher and student groups are preferred in the studies may be that researchers can easily reach these groups and shorten the data collection process. When the data collection tools of the studies on artificial intelligence in education are examined, it is seen that the most common tool is survey followed by interview forms. It was also observed that alternative data collection tools such as documents, tests and observations had similar results. It is concluded that these tools are preferred because of their low cost and because they enable them to reach many people at once.

When analyzed according to the distribution of topics in the studies, it was observed that there was an increase in computer education and teachers' views on artificial intelligence. In addition, it is observed that topics such as individualized education, distance education, artificial intelligence and ethics have a close distribution to each other. Chiu et al. (2023) stated that the studies are in 13 categories and said that artificial intelligence can be integrated into education as learning, teaching, management and evaluation.

Recommendations

When the studies are examined, it is seen that quantitative and qualitative methods are mostly preferred and mixed methods are less preferred. The reason for this is that since artificial intelligence in education is a new developing field, studies have not yet preferred mixed methods and they should turn to them in future studies.

When analyzed as data collection tools, the reason why the questionnaire is mostly preferred is that data can be collected faster and from larger masses with the questionnaire tool compared to other tools. Giving importance to observation forms, checklists and portfolios with less preferred data collection tools instead of tests and questionnaires in these studies will support the formation of qualified studies in the future.

When examinations are made according to the sample group in the studies to be conducted, it is seen that students and teachers are mostly preferred in the studies. In the studies to be conducted, research on school administrators and parents can be conducted instead of easily accessible sample groups.

When the studies are analyzed according to the number of samples.

When examined in terms of the distribution of topics, it was seen that computer education and individualized education were the most emphasized topics, and future studies should also be conducted in special learning areas.

When the distribution of studies by year is analyzed, it is recommended to increase the number of studies in the world and Turkey in the following years, since there is an increase after 2020, and the number of studies will increase in the following years.

When the studies are examined according to the databases, it is recommended that the studies in Turkey should be increased and the studies in more recognized and reliable databases should be increased in the following years, as Turkey-based studies are more than the studies in the world.

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Review of Studies on Augmented Reality in the Field of Education between the Years of 2019-2024

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Abstract: The purpose of this research is to analyze the domestic and international studies on augmented reality applications at the secondary school level (2019-2024) in terms of various aspects. In this research, the studies were analyzed with content analysis in terms of publication type, research topic, method, design, sample type, sample size, data collection methods, data analysis techniques, and distribution by country. The keywords "augmented reality" and "augmented reality and education" were used to search ScienceDirect, ERIC, and the Council of Higher Education (CoHE) national thesis center databases. Excluding special students and review studies, only studies conducted with secondary school students within the scope of Turkey's standards were included in the research. As a result of the study, it was found that studies on augmented reality applications at the secondary school level increased over the years and more studies were conducted at the 7th grade level. Furthermore, mathematics and science and technology courses were the most common courses in which augmented reality was applied. It was also found that in most of the dissertations between the dates 2019-2024, quantitative methods were mostly preferred, the most used data collection tools are scales and tests. Considering the current state of augmented reality studies according to the results of the research, it can suggest that similar studies be carried out in different courses.

Keywords: Education, Augmented Reality, Secondary School

Introduction

Today, technology is advancing at a pace beyond imagination. With the development of technology, people also

develop and change, and this affects society. In today's world, it has become extremely important to follow technology. It is very difficult for individuals and societies that cannot follow and adapt to developments in technology to catch up with the present (Koç, 2022). Countries that produce new technologies, develop existing technologies and benefit the most from the benefits provided by technology will be ahead of others in many fields (Yürüsoy, 2023). While we are living in the age of technology, it is a great illusion to think that technology is not a part of our lives. According to Çağıltay (2014), the number of children actively using the internet in Turkey has doubled compared to 2010, and while the age at which children first used the internet was five in 2010, this age decreased to two in 2015. Therefore, instead of turning children away from technology, it is a better choice to direct them to the useful areas of technology.

The changes that started with the Industrial Revolution were also reflected in education. According to Vargel et al. (2024), the process from Education 1.0 to Education 4.0 has progressed in line with social and technological developments. While Education 1.0 represents a behaviorist education model; the student listens and takes notes, studies the text given to him/her and is evaluated in the same way as other students (Gerstein, 2014), Education 4.0 is not only an education system, but the concepts of analytical thinking, problem solving, innovation, collaboration, lifelong learning, digital literacy, global citizenship, creativity, entrepreneurship come to the fore (Öztemel, 2018).

The rapid use of augmented reality in education is thought to have an impact on students' success and motivation. It is also aimed to perpetuate abstract concepts in students by concretizing them. With AR, educational environments can be designed where learners are at the center of the learning process and learn by doing and experiencing (Wojciechowski, & Cellary 2013).

Augmented Reality

In line with the definitions made in the literature, augmented reality is defined as the enrichment of the real world through the use of virtual objects. Augmented reality is an environment where reality and the virtual world merge, created for experiential purposes with virtual objects added to the physical world environment (Erbaş, & Demirer, 2014). Developments continued rapidly after Sensorama, the first example of which was developed by Morton L. Heilig in the 1950s (Sünger, & Çankaya, 2019). The term augmented reality was first used by Thomas Caudell and David Mizell in 1992 (Caudell, & Mizell, 1992).

Over the years, augmented reality has attracted great attention and, according to the analysis of databases, it has been determined that it is gradually increasing (Sünger, & Çankaya, 2019). Although it has been used computer-based for years, augmented reality technology has become available on mobile devices thanks to various applications developed recently (Demirer & Erbaş, 2015). According to Güngör and Kurt (2014), the main reason for this situation is that mobile smart device technologies have become cheaper and widespread. Mobile augmented reality applications are used with smartphones, tablets, and smart glasses produced for augmented reality.

Augmented Reality in Education

Learning is made more attractive, comprehensible, and memorable by presenting the events, phenomena, places, techniques, applications, and objects in the course in a realistic and three-dimensional way (Aslan, & Erdoğan, 2017). Integrating augmented reality applications into the educational process enables real or near-real interactive experiences between learners, teachers, environment, and content, and in this way, learners freely explore and organize their own learning experiences and have the opportunity to learn by doing and experiencing elements of real life (Taşkıran, Koral, & Bozkurt, 2015).

Looking at the literature, these applications help students to concretize abstract concepts and understand subjects in more depth. AR supports students by providing a realistic simulation environment to teach experiments that are difficult to perform in the real world such as astronomy, geography, chemistry, physics and complex and costly subjects (Shelton, & Hedley, 2002). Besides increasing students' motivation and encouraging them to learn more actively, AR technology helps students understand complex subjects more effectively (Bacca et al., 2014). The use of technology increases students' interest and motivation in the lesson and makes information easier to remember. The information presented through technology is conveyed to students in a simpler way, allowing them to have concrete learning experiences (Azı, 2020).

Method
Scope of the Study

The scope of the research consists of augmented reality experimental studies conducted in the field of domestic and foreign education between 2019 and 2024. In the research, the standards of Turkey within the scope of middle school were addressed. In this context, the research covers articles published in ScienceDirect, ERIC databases, and master's and doctoral theses published in the National Thesis Center of the Council of Higher Education. Studies conducted outside the field of education (health, engineering, etc.) and studies that were not accessible were not included in the study.

In this context, answers were sought to the following questions.
- ✓ What is the distribution of the studies by year?
- ✓ Which topics were examined in the study?
- ✓ What is the distribution according to research methods?
- ✓ What is the distribution of studies according to courses?
- ✓ What is the distribution according to the study group?
- ✓ Which variables were examined in the study?
- ✓ What is the distribution according to data collection tools?
- ✓ What is the distribution of studies by countries?

Data Collection and Analysis Process

To identify the studies to be examined within the scope of the research, ScienceDirect, ERIC, and National Thesis Center of the Council of Higher Education databases were searched using the keywords "Augmented Reality", "Augmented Reality and education" and "Augmented Reality and Teaching".

When the keywords "augmented" and "reality" are searched in the ScienceDirect database, 57,363 data are found. When the years 2019-2024 are filtered, 33,103 data appear, and when "teaching" is added to the keyword, 2812 data appear. When we filter subjects that are not included in the secondary school level such as medicine and engineering, 446 data appear.

In the ERIC database, when the keyword "augmented reality" is searched, 1229 data appear, and when ""augmented reality" AND "teaching"" are searched, 689 articles appear.

When the keyword "augmented reality" is searched in the national thesis center, 365 theses are found, 295 when the year is filtered, and 136 when the subject is filtered as "education and teaching".

All these data were examined in line with the scope and 114 studies were included in the study. As a result of the search, 61 articles, 3 papers, and a total of 50 thesis studies, 42 of which were master's theses and 8 doctoral theses, were identified in the National Thesis Center of the Council of Higher Education database and examined within the scope of the research.

Results

In this section, the findings related to the year of publication, research method, data collection tool, research topics, application areas, sample selection, sample level and methods used in the studies on augmented reality in education are given. To indicate the distribution of studies on augmented reality in education according to years, statistics for each year are presented in Table 1.

Table 1. Distribution of Studies on Augmented Reality Applications in Secondary Schools by Years

		2019	2020	2021	2022	2023	2024	Total
Article		11	10	10	13	16	1	61
Thesis	Master's	10	7	4	7	14	-	42
	Doctoral	1	-	2	2	3	-	8
Conference Paper		-	1	1	1	-	-	3
	Total	22	18	17	23	33	1	114

When Table 1 is examined, it is seen that the most studies on augmented reality were conducted in 2023, and 1

study was accessed in June 2024, when the last search was made. It is also understood that master's thesis studies are more than doctoral dissertations.

Methods Used in Studies on Augmented Reality Applications in Secondary School

Among the studies on augmented reality applications in secondary schools, 114 studies were examined according to the methods used in the study and were determined as quantitative, qualitative, and mixed. Values showing the change in the methods used in studies on augmented reality applications in secondary schools according to years are given in Figure 1.
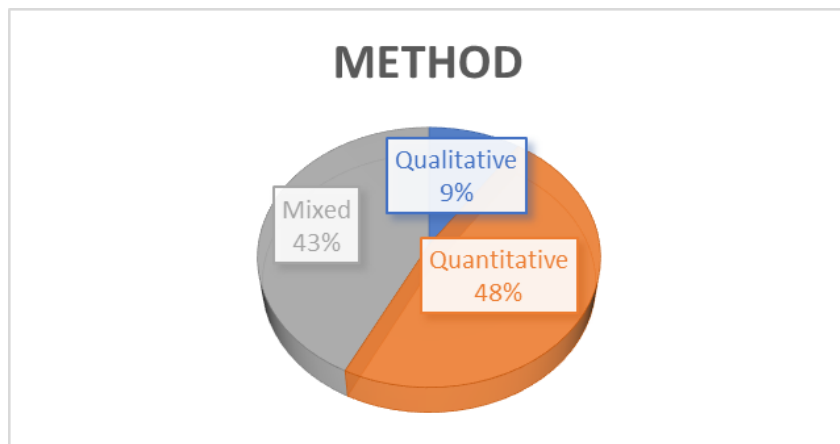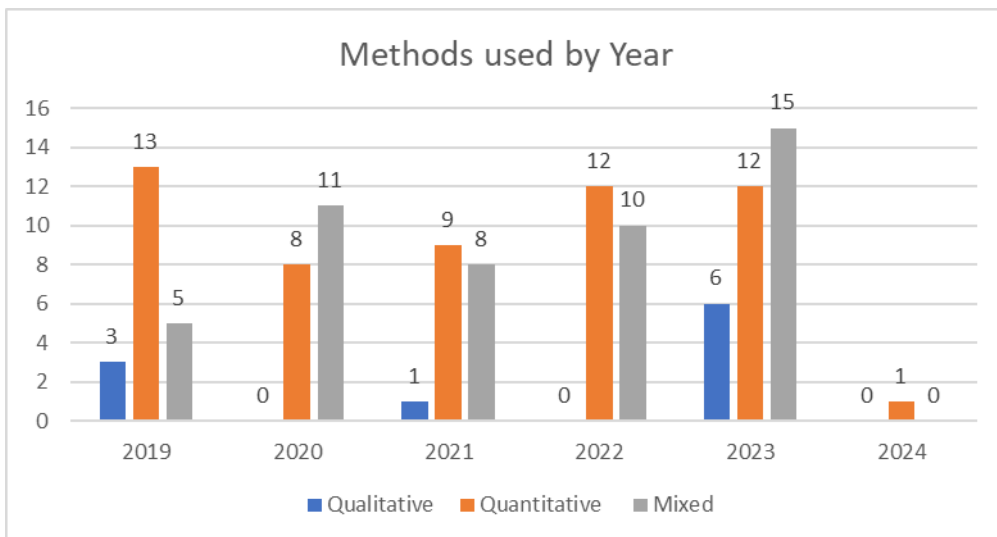

Figure 1. Methods Used Studies

Figure 2. Methods Used by Year

When Figure 1 and Figure 2 are examined, it is seen that quantitative studies (f=55) and mixed methods (f=49) are more and qualitative methods (f=10) are less preferred in studies on augmented reality applications in secondary schools. When the distribution of studies according to years is examined, it is understood that

qualitative methods are less preferred, while quantitative and mixed methods are more preferred. From 2019 to 2014, it is observed that there is an increase in the preference for mixed methods.

Studies on Augmented Reality Applications in Secondary School According to Research Subjects

The studies on augmented reality applications in secondary school were analyzed according to the research topics. Descriptive statistics of the research topics are presented in Table 2.

Table 2. Distribution of Research Topics

Topics	*f*	%
The effect of augmented reality on various variables (academic achievement, attitude, motivation, etc.) in secondary school courses	55	48.27
To examine the effect of augmented reality on retention	15	13.15
The use of augmented reality in verbal courses and its effect on various variables	5	4.40
The impact of augmented reality on facilitating learning	4	3.50
The effect of augmented reality on vocabulary and creative thinking in a foreign language course	4	3.50
Reading comprehension with augmented reality storybooks	4	3.50
The contribution of augmented reality to spatial and spatial ability	4	3.50
The relationship between augmented reality applications and anxiety	4	3.50
Teaching art lessons with augmented reality	3	2.65
The effect of augmented reality on 21st-century skills	2	1,75
What do students think about augmented reality applications	2	1,75
Critical thinking and awareness in lessons with AR applications	2	1.75
The effect of Augmented Reality thinking skills	2	1.75
The contribution of AR applications to computational thinking and visualization skills	2	1.75
The contribution of augmented reality applications to higher-order thinking skills	1	0.88
Impact of AR applications on socioeconomic status	1	0.88
Augmented reality and mathematical literacy	1	0.88
Augmented reality application and interdisciplinary review	1	0.88
Contribution to motivation in physical education class with AR applications	1	0.88
The effect of augmented reality applications on self-efficacy	1	0.88
Total	114	100

When Table 2 is examined, it is seen that the most researched topic in the studies on augmented reality applications in secondary school is various variables such as academic achievement, attitude, and motivation in numerical courses (f=55). Examining the effect of augmented reality on retention (f=15), the use of augmented reality in verbal courses, and its effect on various variables (f=5), it is seen that more research has been done on the subjects. The effect of augmented reality on vocabulary and creative thinking (f=4), the effect of augmented

reality on facilitating learning (f=4), reading comprehension with augmented reality storybooks (f=4), the contribution of augmented reality to spatial and spatial ability (f=4), the relationship between augmented reality applications and anxiety (f=4), art lessons education with augmented reality (f=3), the effect of augmented reality on 21st century. skills (f=2), What students think about augmented reality applications (f=2), Critical thinking and awareness in lessons with AR applications (f=2), The contribution of AR applications to calculative thinking and visualization skills (f=2), The effect of augmented reality on listening skills (f=2), The contribution of augmented reality applications to higher order thinking skills (f=1), When the effect of AR applications on socioeconomic status (f=1), Augmented reality and mathematical literacy (f=1), Augmented reality application and interdisciplinary examination (f=1), the contribution of AR applications to motivation in physical education course (f=1), the effect of augmented reality applications on self-efficacy (f=1) are examined, it is understood that the number of studies is not high.

Studies on Augmented Reality Applications in Secondary School According to Application Areas

Among the studies on augmented reality applications in secondary schools, 114 studies were analyzed according to the areas in which they were applied, and statistical information on the areas in which the studies on augmented reality applications in secondary schools were used is given in Figure 5.
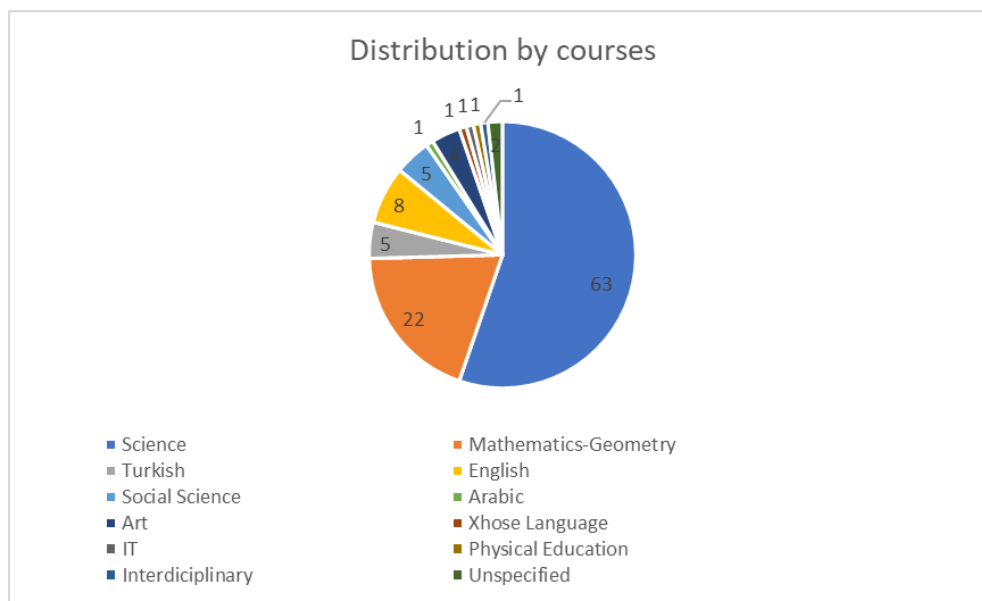
Figure 3. Distribution of Application Areas

When Figure 3 is examined, it is seen that the studies on augmented reality applications in secondary school differ according to the application areas. The most studied area is science and technology (f=63). however, it was found that studies on mathematics (f=22), English (f=8), social studies (f=5), Turkish (f=5), art (f=4), Arabic (f=1), computer and instructional technologies (f=1), physical education (f=1), Xhose language (f=1), interdisciplinary (f=1) and unspecified course (f=2).

Studies on Augmented Reality According to Sample Levels and Target Audience

Among the studies on augmented reality applications in secondary schools, 114 studies, excluding the literature review study, were examined according to the sample level, and descriptive values on the sample levels of the studies on augmented reality applications in secondary schools are given in Figure 4.
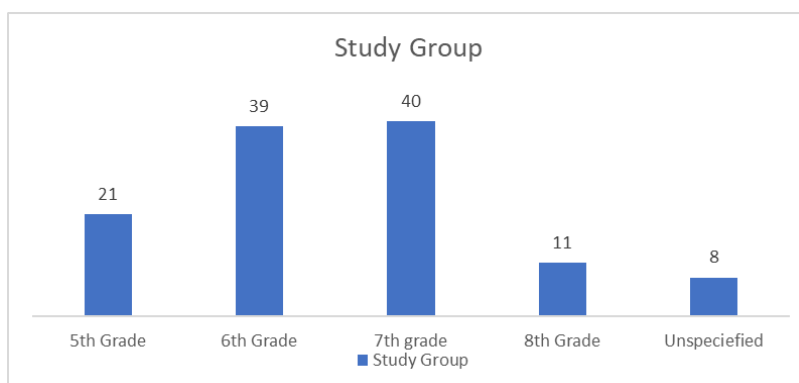
Figure 4. Sample Level and Target Group

When Figure 4 is examined, it is seen that the studies on augmented reality applications in middle school differ according to the sample levels; the effect of augmented reality applications in middle school is mostly investigated for 7th grade students (f=40), 6th grade students (f=39) and 5th grade students (f=21); In contrast, the studies examining augmented reality applications in middle school for 8th grade (f=11) and unspecified group (f=8) are less.

Variables Measured in Studies on Augmented Reality

Figure 5. Measured Variables

When the variables measured within the scope of research on augmented reality applications in secondary school are examined, academic achievement (f=75), motivation (f=46) attitude (f=31), retention (f=17), spatial ability (f=8) are measured the most; creative thinking skill (f=5), anxiety (f=4), interest (f=3), reading comprehension skill (f=3), participation (f=3), understanding (f=3), self-efficacy (f=2), computational thinking skill (f=2), 21st century skill (f=2), perception (f=2), student opinion (f=2), self-directed learning (f=1), cognitive thinking skill (f=1), awareness (f=1), mathematical literacy skill (f=1), problem-solving skill (f=1), ability (f=1), misconceptions (f=1), reflective thinking skill (f=1), reasoning skill (f=1), critical thinking skill (f=1), listening skill (f=1) and higher order thinking skill (f=1) variables were investigated less.

Data Collection Tools Used in Studies on Augmented Reality Applications in Secondary Schools

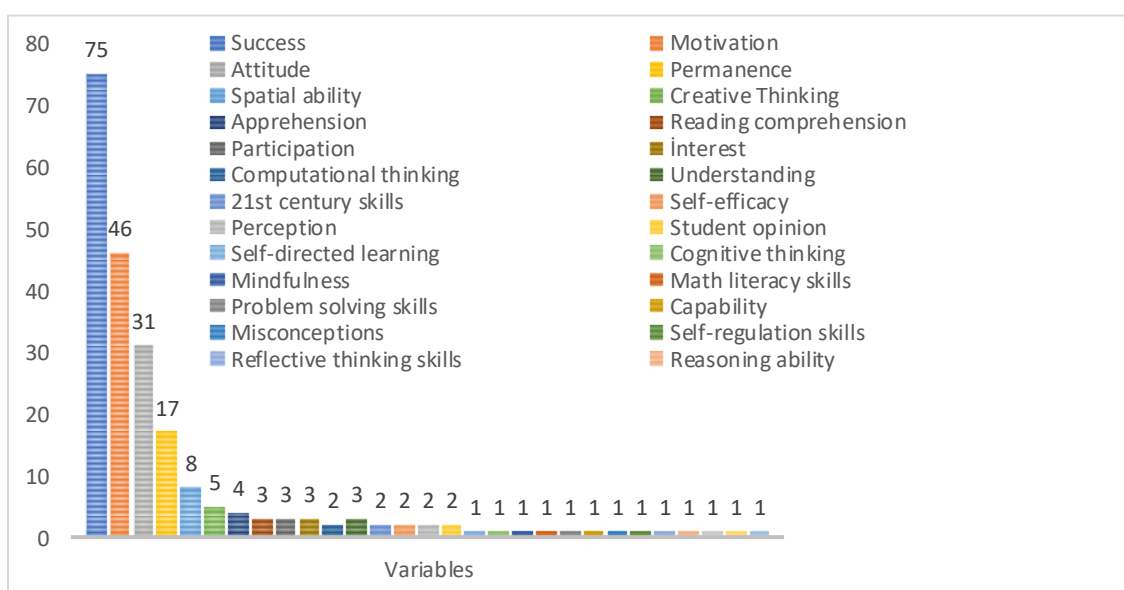The studies on augmented reality applications in secondary schools were analyzed according to the data collection tools used. The reason why the total frequency of data collection tools was 205 is that more than one data collection tool was used in most of the studies. Descriptive values of the data collection tools are presented in Figure 6.
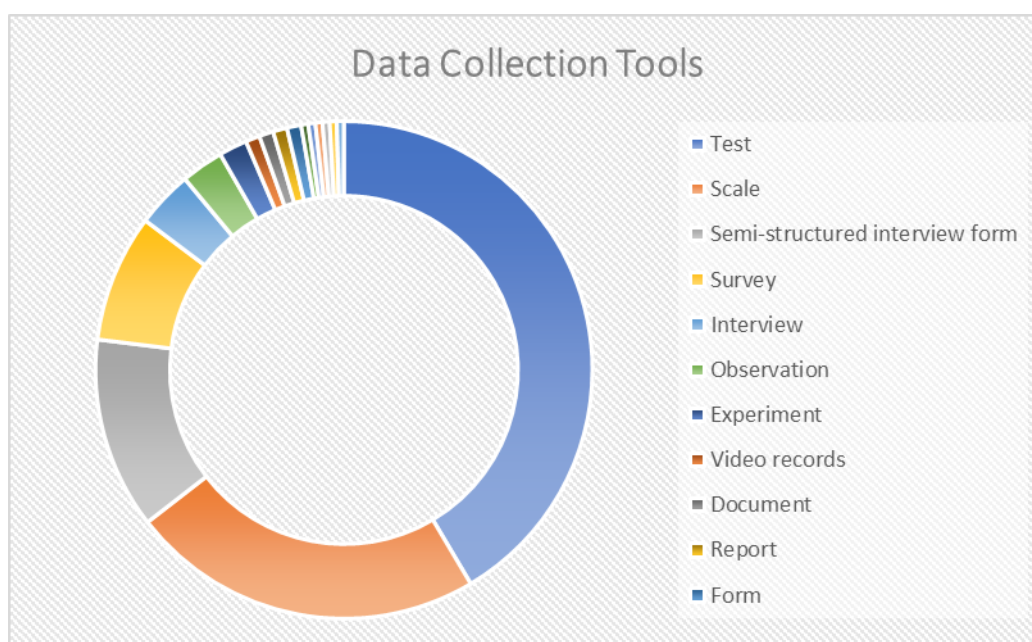
Figure 6. Distribution According to Data Collection Tools

Figure 6 shows that tests (f=90), scales (f=50), semi-structured interview forms (f=27) and survey (f=18) are mostly preferred as data collection tools in studies on augmented reality applications in secondary schools.

Studies on Augmented Reality Applications at Secondary School Level by Countries

Figure 7 shows that the highest number of studies were conducted in Turkey (f=79), followed by Taiwan (f=7), Spain (f=6), Indonesia (f=5), Malaysia (f=4) and China (f=4). The least amount of research was conducted in

Singapore (f=2), Slovenia (f=1), the Netherlands (f=1), Portugal (f=1), South Africa (f=1), Arabia (f=1), Oman (f=1) and the US (f=1).
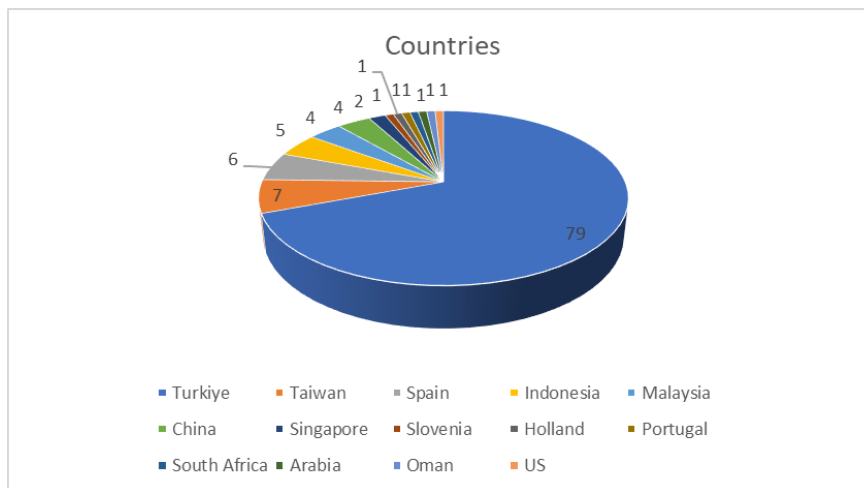
Figure 7. Studies Conducted by Country

Conclusion

In this study, studies on augmented reality applications in secondary schools in Turkey and abroad in ScienceDirect, ERIC, and the Council of Higher Education (CoHE) national thesis center databases were examined according to the year of publication, research topics, field (course), sample level, method used, variables measured in the studies and data collection tools and the distribution of the studies according to countries and the results of the research are as follows:

The findings obtained from the research show that the studies conducted in the field of augmented reality have increased over the years and the highest number of studies was in 2023. It was determined that studies were conducted in the form of master's thesis, doctoral thesis, article and conference proceedings and the most common type of study was article. As a research method, it was seen that research from each of quantitative, qualitative and mixed methods were encountered and the most used method was quantitative method. After the quantitative research method, it was determined that the mixed method was used, and the least used method was the qualitative research method.

Considering the studies examined, the effect of augmented reality on various variables in secondary school numerical courses was examined as the subject of research, followed by the effect of augmented reality on retention and the effect of augmented reality use on various variables in verbal courses. In the context of the course in which augmented reality is applied, it is seen that it is mostly used in the science course, followed by the mathematics course. The least studies were conducted in IT, physical education, Arabic, Xhose language, and interdisciplinary courses.

It is seen that the most researched topic in the studies on augmented reality applications in secondary school is the relationship between augmented reality and achievement, motivation, and attitude levels. Although it was seen that 7th grade subjects were mostly preferred in the sample selection in the studies, it was determined that the 8th grade was the least. In addition, there are 8 studies in which the grade level is not specified. When the studies were analyzed according to data collection tools, it was concluded that the most commonly used data collection tools were tests, scales and semi-structured interview forms. It was determined that expert opinion, diary, screenshots, worksheets and rubrics were used the least in the studies. When the studies were analyzed according to the countries, it was found that the most studies were conducted in Turkey and the least studies were conducted in Slovenia, the Netherlands, Portugal, South Africa, Arabia, Oman and the US.

Recommendations

Some recommendations were made based on the research findings:

- Since there are the least number of qualitative research methods, studies on qualitative research methods can be increased.

- Since the minimum sample level is 8th grade, more studies can be conducted on this subject. In our country, since 8th graders take the level exam throughout the country, more studies can be done in the name of permanence. In addition, since the first step of secondary education is 5th grade, more studies can be done with 5th grade students in order to make the subjects more solid and more permanent.

- The most measured variables are achievement, motivation, and attitude. However, retention is also important for students, so more studies can be conducted on the effect of augmented reality on retention.

- Expert opinion, one of the least used data collection tools, could be utilized more.

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Ethnolinguistic Analysis of Folk Traditions in Adjara

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Abstract: Adjara, a region in Georgia renowned for its meticulously preserved folk traditions and rituals, presents a significant subject for entholinguistic analysis, particularly amidst the prevailing globalization of cultures. This region's ethnocultural landscape reflects the significant vicissitudes of history, retaining the essence of ancient Georgian culture while being profoundly shaped by Greek, Arab, and other cultural influences. The three-century Ottoman rule over Adjara left an indelible mark across all facets of life, including religion, education, cuisine, and language. Consequently, the Adjarian dialect is rich with lexemes that may confound individuals from other Georgian religions, necessitating a dual translation approach – first intralingual for Georgian culture representatives and then interlingual for those from different cultures – to comprehend the nuances of its ethnic culture. With the support of the Department of Tourism of Adjara, a comprehensive phrased study spanning 2021 to 2025 is currently underway to delve into the ethnic culture of the Adjarians. Collaboratively, ethnologists and linguists are engaged in crafting the "Ethnocultural Realities of Adjara" dictionary. Throughout this endeavor, effective strategies for transporting these cultural realities for tourists' understanding of the intricacies of an unfamiliar culture and acquainting them with its distinct realities. Achieveng profound comprehension of ethnic culture and its linguistic manifestations necessitates a substantial grounding in encyclopedic background knowledge and a deep appreciation for the intimate relationship between language and culture.

Keywords: Ethnic Culture, National Traditions, Cultural Diplomacy, Translation Problems, Ethnocultural Realities

Introduction

The events of the 20th century determined the transformation of the methods of using force in the international arena. During this period, a new term appeared in the field of international relations - the so-called "soft power". This concept was first proposed by American political scientist Joseph S. Nye. Strategies based on the concept of soft power include: culture, sports, national language, cuisine, etc. They can have a great impact on society.

In this regard, a new method of interaction through culture is emerging in international practice. Cultural diplomacy is becoming an important structural element of the state's soft power. In its implementation, governments focus on exporting national culture through partnerships.

The current situation in Europe once again indicates that cultural diplomacy should become task number one on the list of foreign policy tasks. Any state tries to popularize its culture, disseminate the achievements of its country, and promote the development of so-called ethnographic, including culinary, tourism.

Georgia is a country of ancient and original culture. The Georgian feast, conducted under the leadership of the toastmaster, is a real cultural phenomenon, a key concept: this is the sacrament of winemaking, the traditional hierarchy of toasts, reflecting the most important spiritual values of the people, this is a real school of life for young people, wonderful polyphonic drinking songs and, of course, these are unique recipes for dishes , which have been polished over the centuries. Delicious Georgian dishes are the country's calling card, the most important component of cultural diplomacy.

Georgian folk dances, Georgian wines and such specific dishes as khachapuri, satsivi, khinkali, etc., have already gained fame in different parts of the world. But it should be noted that Georgia is represented by several historically established regions: Guria, Samegrelo, Kakheti, Kartli, Abkhazia, Racha, Svaneti, Mtskheta-Mtianeti, Tbilisi, Samtskhe-Javakheti, Imereti, Lechkhumi, Adjara. In each of these regions, due to different geographical conditions, established traditions, cultural and historical characteristics, the same Georgian traditions acquired their own characteristics. Therefore, getting to know the ethnic culture of Georgians presupposes the assimilation of a large number of ethnocultural realities of not only regional, but also local types.

Adjara is one of the unique corners of Georgia, an important feature of which the region is its three-hundred-year stay as part of the Ottoman Empire, the influence of Greek, Arab and other cultures, the forced introduction of the inhabitants of the region to Islam, which led to a mixture of faiths (Orthodoxy and Islam). The recent past and the influence of Russian culture. The heterogeneity of the habitat (the coastal part of Adjara and the High Mountain Adjara) is also of no small importance - all this could not but affect the national traditions of the region.

In order to study this specificity and to attract tourists, the Department of Tourism of the Autonomous Republic of Adjara initiated a phased study of the ethnic culture of the Adjarians (2021-2025) in the following areas: national cuisine, folk traditions disappearing under the onslaught of modernity, unprofitable national crafts, religious denominations, folk holidays and entertainment. The combination of visual documents with verbal commentary helps tourists to penetrate the specifics of an unfamiliar culture and get acquainted with the gaping realities. Studying the specifics of ethnic culture and the originality of its linguistic embodiment is possible only if one takes into account a large amount of encyclopedic background knowledge and deep penetration into the close relationship between language and culture.

Method

The methodological basis of our research is a complex methodology that ensures the effectiveness and reliability of the obtained conclusions. The following methods and methods were used in the research process: the method of linguistic observation and description, the main methods of the comparative-typological research method (contrast analysis), the method of interpretation and generalization, interlinguistic equivalence Determination method and discourse analysis.

Discussion

Interdisciplinary Nature of Ethnocultural Research

The interdisciplinary nature of the modern anthropocentric paradigm in the field of humanities no longer requires additional argumentation, because the desire to understand a person in all spheres of his life led in the second half of the 20th century to the formation of such related disciplines as ethnolinguistics, linguoculturology, psycholinguistics, communicology, sociolinguistics, linguistic philosophy, linguosemiotics, cognitive linguistics, etc.

The relevance of the study of ethnocultural traditions in the context of globalization is evidenced by the variety of goals of such interdisciplinary research: linguistic personality in culture and society, cultural memory of a given ethnic group, the problem of interaction of cultures in the process of formation of a given ethnic group, ethnoculture as a means of improving the educational process youth, national culture and the problem of identity, features of ritual behavior and its verbal embodiment, verbal and non-verbal stereotypes of behavior, ethnocultural symbolism, pragmatic adaptation of the individual in a foreign cultural environment, semiotic mechanism for decoding background information, etc.

With all the diversity of interdisciplinary approaches in the process of studying national traditions, the close relationship between language and culture comes to the fore. As Wilhelm von Humboldt noted, language expresses the spiritual energy of the people speaking it, it is the concentration of thoughts and feelings of a given ethnic group (Humboldt 1985:346-349). The material and spiritual culture of each people has its own verbal embodiment - the linguistic picture of the world represents the cultural experience of the people in the corresponding linguistic units, which reflect the geographical features of the territory occupied by a given ethnic group, the most important historical events, political structure, existing religious confessions, value systems, features of life, including national cuisine. Only knowledge of the national language allows a person to join the cultural collective memory, to master the symbolic cultural code that allows one to talk about national and cultural identity. Collective memory of a shared past is the basis for identification of society.

Modern anthropological research is impossible without linguistic analysis, because it is the national language that is the key to understanding the national mentality, the key to understanding the unique linguistic

personality. Methods of comparative analysis and discourse analysis make it possible to assess the degree of adequacy of the translation of the realities of different ethnic cultures.

In 2022, a group of scientists from Batumi State University Shota Rustaveli and the Niko Berdzenishvili Research Institute (ethnologists Manuchar Loria, Tamila Lomtatidze, lexicologist Nanuli Nogaideli) collected, studied and provided cultural and historical comments on more than one hundred and fifty traditional Adjarian recipes, which are presented in book "Culinary journey through Adjara" (Batumi, 2022). Then the Georgian original was translated into English (translator - Tamila Churkveidze) and Russian (translator - Marine Aroshidze), which provided enormous material for the study of ethnolinguistic problems of translating regional and local realities. In order to visualize the presented material, each recipe is accompanied by a corresponding photograph (photographer Irakli Dzneladze).

In 2023, the study of folk traditions and rituals preserved in Adjara was continued, as a result of which the book "Folk Traditions and Rituals" was published (Batumi, 2023), which was illustrated by the talented artist Jemal Mikeladze and supplied with two types of dictionary materials: an explanatory dictionary ethnocultural realities and picture dictionary.

Currently, a group of scientists is studying the folk crafts and industry of Adjara. Ethnologists and translators are also working on the creation of a Georgian-English-Russian "Dictionary of Ethnocultural Realities." In 2024-2025, a study of religious denominations common in this region and the diasporas existing here is planned, folk games and entertainment that have survived to this day will be studied, and the corresponding section of the "Dictionary of Ethnocultural Realities of Adjara" will be finalized.

As a result of the study of the already obtained lexical layer, ethnocultural realities were classified as follows. From a thematic point of view, at this stage of the study, the following realities were highlighted: wedding traditions and rituals; traditions of family education; ancestral covenants (advices and prohibitions); family traditions; traditions of social order; agricultural household traditions; games and entertainment, national cuisine. From the point of view of the operating time of realities, two groups were distinguished: outdated and modern realities. Of particular interest is the analysis of ethnocultural realities from the point of view of their distribution on the territory of Georgia.

General Georgian cultural realities: *tamada, toast, qvevri* (a special jug for storing wine, which was buried in the ground), *satsivi* (a chicken dish drenched in nut sauce with spices). Local (in this case, Adjarian) cultural realities, which are divided into two subgroups: ethnographisms characteristic only of this region, which have no correspondence in the Georgian literary language (*Astmitara* - an image applied to the fabric, an ornament; *Chiboshana* - ornament in knitting; *Abandula* - girls playing with a spinning thread to develop manual dexterity) and local phonetic dialectisms, which differ only slightly from the correspondences existing in the literary language (*satsobelai* - instead of satsebeli, *gvizeli* - instead of gvezeli, *mkhali* - instead of pkhali, etc.).

Visualization as a Tool for Studying Ethnic Cultures

Thanks to the capabilities of modern technologies, great attention is paid to visualization at all stages of this research. The use of visual means to record the cultural characteristics of a particular ethnic group has a long history, especially the use of sketches; in the 80s of the 19th century, photographs began to be actively used as a tool for ethnographic research. At the end of the 20th century, as Sarah Pink notes, Margaret Mead coined the term visual anthropology, and Karl Heider's Ethnographic Cinema was published in 1976 (Pink 2006).

First of all, ethnographers documented the life of small ethnic groups that were threatened with extinction. Currently, scientists are trying to record folk traditions, ancient recipes, unprofitable national crafts, etc. that are disappearing under the onslaught of modernity. Visual anthropology records and studies the spiritual, everyday, natural, historical and other aspects of culture. Audiovisual knowledge of ethnic culture allows us to preserve for posterity invaluable information about little-known aspects of social life.

And again we turn to the close relationship between the ethnographic and linguistic heritage of our ancestors, because all non-verbal means of visualization require verbal commentary (drawing, photography, museum compositions), not to mention media clips and ethnographic films, which are creolized texts. It is language that was, is and will be a universal means of preserving and transmitting information. In combination "verbal means + nonverbal" visualization provides clarity, and language clarifies the content of the concept and the features of its functioning.

The use of visual means takes on a huge role in a multicultural environment, when representatives of different nations get acquainted with a new ethnic culture. As Georgian ethnographer Manuchar Loria notes, it is the combination of material objects, photographic documents and commentary on unfamiliar realities that allows one to penetrate the specifics of an unfamiliar culture (Loria, 2021, p. 348-361).

Until recently, foreigners felt very uncomfortable in an unfamiliar country when getting acquainted with local customs, when choosing national dishes and drinks, because transcribing or transliterating unfamiliar gaps told them nothing about the composition and specificity of the dishes, not to mention the difficulty of observing religious prohibitions or personal preferences. This problem has now been solved: in all popular restaurants, the menu is provided with colorful photographs with an exact list of ingredients.

An equally important role is played by the visualization of national clothing and household items; tourists really enjoy getting to know local customs and traditions in the Adjarian ethnographic museum "Borjgalo" (Borjgalo is a symbol consisting of seven rounded rays, known in the ancient cultures of the Mediterranean, India, Caucasus and meaning freedom and eternity of existence. In the museum, life-size pictures of the family life of the Adjarians, features of their national crafts, etc.

Features of Transcoding Ethnocultural Realities and Translation Strategies

Creating tourist brochures in Georgian and translating them into English and Russian allowed us to conduct interdisciplinary research into the perception and transcoding of ethnocultural realities. The term "reality" is widely used in the humanities. For ethnologists, this is primarily a question of material culture. From the point of view of a linguist, this is a layer of vocabulary that creates a special linguistic picture of the world and in many cases has no equivalent in other languages. Therefore, for translators, realities are so-called "untranslatable" vocabulary.

Realities characterize all spheres of human life: national customs, rituals, household items, clothing, folk art (names of dances, songs), historical facts, political structure of the country, social strata of society, positions, etc. Each nation has its own realities, others It is difficult for societies to accept them. Most realities are gaps that have no equivalent in another language or culture. The perception of ethnocultural realities is further complicated by the fact that each nation takes into account cultural elements characteristic of another nation in its cultural paradigm.

Realities are passed down from generation to generation and express the unique ethnic culture of this people. Of course, at every new stage in the development of civilization, a process of archaization of realities occurs, but in the modern global world, humanity has realized the need to preserve ethnic characteristics, and the ethnolinguistic interdisciplinary research mentioned above is further confirmation of this.

Georgian cultural traditions and rituals can be thematically divided into several groups: wedding rituals, family customs, traditions associated with economic activities, household rituals, folk crafts, games and entertainment. In Georgian culture, much attention was paid to the experience of the older generation and their teaching, therefore wise advice and prohibitions constitute an important group of rituals.

From a linguistic point of view, realities bearing a double name are of great interest, where the first lexeme is widespread within Georgia, and the second is an Adjarian local unit, in which the influence of Turkish culture is felt. As ethnological researchers note, "in the ethnographic history of Adjara, as well as other parts of Georgia, there is a custom to prohibit excavation work on certain days. This tradition was intended to protect the harvest and is known as "forbidden days." Such reserved days, which were mainly related to the weather, in Adjara were Kvirkoba//Churugai and Elioba//Bakhura" (Folk traditions and rituals in Adjara, 20023:54). *Kvirkoba//Churugai* took place on July 1-3 (according to the old style, July 14-16). The ritual was named after the name of this month: July is Kvirkoba in Georgian, and Churuga in Turkish. On these days, in order to maintain the right weather and avoid bad weather, it was forbidden to bring tools to the arable land. When translating these realities into English and Russian, the translators used transcription/transliteration along with the interpretation of the concept.

This strategy turned out to be the most effective and, accordingly, the most frequent; this is how most gap realities are transcoded: *Nadi* (helping each other in harvest), *Shumatoba* (spring holiday in the alpine pastures of High Mountain Adjara), *Khasanbegura, Makruli* (songs performed at weddings); *Muzhdebalishi* (pillow for Happy News); *Kvakatsi* (conical figures in the shape of a human image, carved in stone or made by stacking small pieces of stone on top of each other in the alpine zone of Adjara).

The second most frequently used translation strategy was the search for matches: *shuamavali - a match-maker; nishnoba – engagement.* In some cases, the translator uses synonymous substitutions, and the choice of option is focused on the addressee, for example, when listing the ingredients that are needed to prepare traditional Georgian dishes, *regan* is mentioned (a special seasoning for dishes, known in Europe as basil). The first option is common in the Caucasus, but since this book is aimed at a wide range of potential guests of Adjara, the translator used the second option of the name, which has a wider distribution area - *basil.*

In some cases, the strategy chosen by the translator does not convey much meaning to reality, which leads to semantic inaccuracies and loss of national flavor. For example, the expression djoxis gatexva denotes an ancient Adjarian tradition: when an unwanted groom sent matchmakers to the house of a marriageable girl, the owner of the house (usually the girl's father) broke the stick, thereby indicating that the refusal was final. Unfortunately, a word-by-word translation was carried out - broke a stick - and the meaning of the tradition was lost. The specification of realities as a lexical transformation was also used unsuccessfully. In Adjara, it is customary to give the bride gold jewelry (rings, brooches, pendants, earrings, etc.), which are usually denoted by the Turkish word Altunebi. The translator has conceptualized this reality as rings, which leads to a narrowing of the meaning of the reality and loss of flavor.

The examples we analyzed indicate the need for deep immersion in culture. Only possession of the appropriate amount of background knowledge, the so-called pre-information stock, allows the translator to convey the ethnocultural specifics of the reality as much as possible, thereby avoiding possible errors, as in the case of translating the Lazaroba reality. which can conditionally be called "the translator's false friend." The linguistic marker of this reality is close to the feast of St. Lazarus, widespread in the Christian world, although in essence it means a completely different ritual. For Georgian reality, this holiday is not the Saturday before Palm Sunday, when Saint Lazarus rose from the dead ("Lazarus Saturday"), but a folk tradition used during droughts or rains. The male doll was called "Lazarus", and the female doll was called "Gonja". Hence the name of this tradition in Adjara.

The study of local ethnocultural realities once again confirmed the inviolability of the generally accepted statement that all the most important events in the life of a people are reflected in their language. The three-hundred-year stay of Adjara as part of the Ottoman Empire did not pass without a trace for the Adjarian dialect of the Georgian language; many everyday realities came to us from the Turkish language: *Hajetnamazi - Prayer of wishes; Bereketi – Abundance; Misafir-od - A room or house for guests.*

Interdisciplinary research of ethnocultural realities in the light of translation problems allows us to clarify the types of realities, deepens our knowledge about the characteristics of the material and spiritual culture of our ancestors, reveals the characteristics of the national mentality and contributes to more successful communication in a multicultural global community.

Conclusion

In the modern multicultural world, under the pressure of rapidly developing technologies and globalization processes, national cultures are gradually losing their specificity, therefore interdisciplinary studies of folk traditions and rituals are very relevant. The local specifics of the Adjara region (an important geopolitical position, features of ancient culture, a mixture of religious faiths, national cuisine, etc.) are reflected in ethnocultural realities that reflect the specifics of the Georgian, in particular Adjarian, way of life, mentality and spiritual culture, contributing to the preservation of national identity in the context of a common globalization of cultures.

The study of translation strategies has demonstrated successful strategies (transcription/transliteration together with interpretation of realities, generalization, synonymous substitutions, etc.) and ineffective ones (specification, literal translation, omission of realities), leading to distortion, narrowing of meaning and loss of national flavor.

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Exploring Religious and Political Influences on the Evolution of Personal Names and Surnames: A Case Study of Anthroponymic Changes in Upper Adjara

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Abstract: The paper discusses the political and religious factors behind the multiple changes in the anthroponymic identity of Upper Adjara, which occurred from the late 16th century. The period in question covers the beginning of the Ottoman occupation to the 1990s and even after the collapse of the Soviet regime. The author asserts that this process generally exhibits a universal character and is conducted intentionally to alter the ethno-demographic landscape of the occupied territories. This is achieved through both direct intervention and overt pressure, as well as covert manipulation. The mass alteration of the Georgian anthroponymic identity in Upper Adjara during the Ottoman occupation exemplifies tis approach, which effectively severed its connection to its native heritage. The second phrase of transformation occurred during the Soviet occupation, following a highly specific trajectory. Likewise, the post-Soviet period marks a significant continuation of this process. The paper examines the primary trends and outcomes of these changes throughout these periods.

Keywords: Surname, Personal Name, Anthroponymic Image, Onymy

Introduction

The paper analyzes such an extremely interesting sociolinguistic phenomenon as the seemingly completely natural, spontaneous, artificial, intentional shift of the anthroponymic image in rapid succession of the change of religious-political paradigms, but actually disguised by the occupation regimes. The issue is discussed on the example of the transformation of the anthroponymic image of Upper Adjara, which took place in total for about four centuries.

Brief review of sources/literature

We are jointly researching the main trends characteristic of the transformation of the anthroponymic image of

Upper Adjara together with the academic doctor of philology Ekaterine Baramidze, who defended her doctoral dissertation under my guidance on these issues (Baramidze, 2021), we have published a number of joint works (Avaliani and others, 2018; Avaliani and others, 2020 and others). A significant part of concrete empirical material is found from archival documents, I also rely on Z. Shashikadze and M. Makharadze's "small and large Registry of Adjara liva translated by Makharadze (Shashikadze, Makharadze, 2011). and other similar books.

Method

The article uses both general and narrow field research methodology. Among them: analysis and synthesis, comparative, descriptive, typological and other methods.

Discussion

The paper discusses the main religio-political factors that artificially change the anthroponymic image, namely, the corpus of personal and ancestral names, on the example of Adjara, specifically Upper Adjara, where this process took place in three stages:

1. From the end of the 16th century (the beginning of the Ottoman occupation) to the 20s of the 20th century (the beginning of the Soviet occupation);
2. 1920-1990 years (period of Soviet occupation);
3. From 1991 to the present (post-Soviet period).

The first stage of transformation begins at the end of the 16th century, after Adjara was in the hands of the Ottoman conquerors. The documents containing the anthroponymic image of the initial stage ("registries") from the Ottoman archives were searched, translated and published (Shashikadze, Makharadze, 2011), where a total of 750 personal names are recorded. "The absolute majority of them are according to the church calendar (Greek-Latin or Hebrew) or directly Georgian, Muslim names are hardly recorded in the "registries". The top ten most rated names are: Giorgi, Gogicha, Ioseb, Makharebel, Gabriel, Basil, Ioane, Levan, Abram, Zakara (Baramidze, 2021).

As for names and surnames, we will not discuss whether they are recorded in similar "registries", that is, whether we have a surname in an anthroponomic model such as: Ioane, dze (son) of Giorgi (and not - Ioane Giorgis dze (son), from which we could get Ioane Giorgidze). This is another topic. We only note that here is the same picture.

The situation changed radically during the Ottoman occupation period, which gives a clear picture of, for example, the materials of the Ottoman census of the population of Adjara in 1835, according to which, for example, "504 men living in the villages of Dandalo, Jalabashvili and Kharaula have 70 personal names, which

are already completely non-Georgian and non-Christian calendar. Most of them are of Turkish, Arab or Persian origin. The list of personal names included in the first ten is as follows (the names are arranged according to the ranking: from the most quantity to the least quantity): Mehmed, Ali, Ahmed, Suleiman, Osman, Hassan, Hussein, Ismail, Joshkhun, Shirin (Baramidze, 2021): the situation is similar in the village of Bzubzu: Mehmed, Ahmed, Hassan, Ali, Osman, Suleiman, Husein, Yusuf, Ismail, Numan (Baramidze, 2021).

As for the corpus of of names and surnames, the picture has changed radically here as well: the majority of surnames contain the Turkish "-ogli" formant, which is added either to their own names (Islamogli, Daudogli, Khalilogli, etc.) or to the base of a Georgian word (Merisliogli, Shaviogli, Papuniogli, Basilogli, etc.), Or a completely Georgian surname: Rodunidzeogli (dze (son) of Mola Ahmed Ali).

What changed the initial anthroponymic image of the mentioned region? Obviously, the religious-political factor. One of the most important constituents of the Ottoman conquering policy was the Muslimization of the population, the purpose of which was to separate the conquered from their native soil and assimilate them into the new environment. This was also served by changing the anthroponymic picture, which affected personal and ancestral names in a different way, in particular, the corpus of personal names is almost 100% Turkified/Muslimized, which cannot be said about surnames and names. This is evidenced by the fact that in 1835, almost three hundred years after the Ottoman occupation, Georgian names and surnames were recorded in the materials of the census conducted by the Ottomans themselves: Makhareli (dze(son) of Osman Akhmed), Deghikidze (Ibrahim Mehmedisdze(son)), Akhiskheli (dze(son) of Aziz Osman), Bazhandididze (probably Bezhanidze) (Mola Akhmed Abduli's dze(son)), Makhachkadze (probably Makhachadze) (dze(son) of Mehmed Ismail), Tetemadze (dze(son) of Gulakhmed Mehmed), Chivadze/Chividze (probably Chikvaidze) (dze(son) of Suleiman Mehmed), Ganatadze (probably Gatenadze) (dze(son) of Adem Akhmed), Churkveidze (Vaio) and others. Apparently, the resistance in this direction was so great that the Ottomans were forced to turn a blind eye to such cases.

From this point of view, the descriptive materials of the post-liberation period from the Ottomans also provide an interesting picture, according to which it is clear that a certain part of the population was not subjected to direct pressure or any kind of manipulations, and with their own free will, openly adopted their own Georgian surnames, including double (Georgian-Turkish) surnames. For example, Klara Baratashvili writes that, for example, in 1873 one man living in the village small Smada calls himself "Dursun Kochaliogli", and in 1886 he is already Dursun Kochaliogli-Baramidze, ... "Reshid Mamedogli, Tatar by nationality" registered in the village Atskvita in 1873 became "Reshid Mamedogli-Vepkhvadze, Georgian by nationality" in 1886 (Baratashvili: 1997). Tedo Sakhokia also records double surnames: Iremadze-Khatibogli, Kadiogli-Bolkvadze, Bezhanidze-Bezhanogli and others. (Sakhokia, 1985: 209-212). We also find them in the materials of the Soviet census of 1922-23: *Muradogli-Geladze, Devadze-Akhiskhogli, Devadze-Kverniogli, Devadze-Memiogli, Devadze-Merjanogli, Devadze-Karauchogli, Devadze-Shirinogli, Devadze-Helimogli, Makharadze-Musogli, Makharadze-Portogli, Partenadze-Bairakhtarogli, Partenadze-Bekirogli, Partenadze-Kamilogli, Partenadze-*

Khajiogli, Samnidze-Memedogli, Samnidze-Suleimanogli, Beridze-Esedogli, Gogladze-Iakupogli, Gogladze-Khushutogli and others.

After liberation from Ottoman rule, the opposite process (returning from Turkish to Georgian anthroponymic soil) took place interestingly, which is clearly recorded in the Soviet census materials of 1922-1923, according to which more than 600 surnames were recorded in Keda and Khulo (where Shuakhevi was also included) districts. 347 of them are Turkish surnames with "-ogli" formant, and the remaining 263 are Georgian. Therefore, by 1922, the largest part of the corpus of surnames was spontaneously, without any coercion, based on the collective memory and ethno-mentality of the population already restored by the population itself.

The situation is different in the direction of transformation of personal names: it was not implemented as easily and spontaneously as it happened in the case of surnames. During this time, the issue of Muslim/Turkish personal names became the object of double pressure. On the one hand, a deeply religious part of the Muslim population could not bear Muslim names even under communist atheism, thereby secretly emphasizing their religious (Muslim) identity (as well as secretly fasting, secretly praying, etc.). On the other hand, it was forced to account for the fact that the Soviet government had adopted as a hidden but deliberate state policy the erasure of traces of Muslim anthroponymy, which was not due to the Georgian national factor, but due to completely different reasons. The proof of this is a letter No. 789/6 written by Commissar of Internal Affairs of the USSR L. Beria to I. Stalin on July 24, 1944, in which we read: "The Turkish population lives in the regions of the Georgian SSR bordering Turkey. A significant part of this population is related to the residents of the regions bordering Turkey and for years has shown an emigration attitude, engages in smuggling and cooperates with the Turkish intelligence to recruit agents to create bandit groups. In order to strengthen the protection of the border of the USSR on the part of the Georgian SSR, the People's Commissariat of Internal Affairs of the Soviet Union considers it expedient to relocate 16,700 families of Turks, Kurds and Khemshili from Akhaltsikhe, Adigeni, Aspindze, Akhalkalaki, Bogdanovki districts and some rural councils of the Autonomous Republic of Adjara, a total of 86,000 people of Kazakhstan to the Uzbek and Kyrgyz SSR" (Mudmivad… 1999).

Obviously, the expulsion and forced emigration of such a large number of people would be perceived as an unheard of, despotic and completely unjustified step. That's why the authorities carefully masked the main goal of this step: it wanted to empty the Muslim population of the areas adjacent to the border with Turkey, which has already become a hostile state, in the easiest way. It is quite clear that the Soviet authorities could not tolerate the long-term maintenance of the Muslim factor, including the Turkish anthroponymy, in the border zone of the hostile state. At the same time, this process was so complex that writers, public figures and even Senior-Mullahs were involved in its propaganda by order of the Soviet authorities: "It seems that part of the Seniors took into account the requirements of the time and tried to adapt to the relevant reality ... precisely among the progressive-minded Senior-Mullahs Rasik Beridze stood out, who explained to believers that changing a Muslim name is not a sin" (Putkaradze, 2013).

The process of personal name transformation was so difficult that it continued until the 1960s and 70s, so for example, according to the data of 1922, 35 teachers were teaching in the educational institutions of that time. Absolutely all of them had Muslim personal names, and 12 contained the "Effendi" component: Ahmed Efendi, Osman Efendi, Mustafa Efendi, Abdul Efendi, Yakuf Efendi, Ali Efendi, Yauz Efendi and others (Central State Archives of Adjara Archival Division,, p. 178; Agh. 1; File. 8.).

The situation is similar according to the data of 1927: almost all of the 58 personnel of Khulo (together with Shuakhev) district schools have Muslim names and father's names: Akhmed (dze(son) of Aslan, dze(son) of Ismail, dze(son) of Ali); Yunus (dze(son) of Dursun, dze(son) of Mevludi, dze(son) of Khusni); Memed (dze(son) of Emin, dze(son) of Esad, dze(son) of Shamil); Mukhamed (dze(son) of Usuf, dze(son) of Khasan, dze(son) of Zabiti) and others. (Central State Archives of Adjara Archival Division, AAD, CSA, F.P-178; E #1; F. 84).

The situation has changed radically since the 1940s and 1950s. It was from this period that the Soviet mechanism of covert pressure worked with full force: young staff with clearly defined Muslim names were secretly hindered in their career advancement, although they were hindered as much as possible, which is why Muslim names in the young generation moved to the unofficial (family, relative) communication space. In the public space, they are so-called new, official, non-Muslim names replaced it. So, for example, according to the archival document - "Protocol of state exams to be held in the 4th year of Keda and Khulo state pedagogues" (1951) - the situation has changed significantly: Avtandili, Akaki, Giorgi, Guram, Davit, Durmishkhan, Valeriani, Vakhtang, Vladimir, Zurab, Yasha, Ilya, Mikhail, Nodar, Nugzari, Sasha, Shalva, Shota; Amiran, Lali, Mamia, Sophia, Shalva.

The situation has hardly changed in the corpus of personal names of the older generation: Abdul, Akhmed, Demural, Memedali, Memedi, Merjani, Mejid, Miral, Murad, Ramiz, Rejebi, Sadiq, Sheidal, Shirin, Khasani, Husein, Aghal, Akhmed, Dursun, Emini, Eubi, Zabit, Zekeria, Inus, Iskender, Ismail, Mevlud, Memedali, Memedi, Murtaz, Muhammad, Nouri, Osman, Raghib, Rejeb, Riza, Sevfitin, Suleiman, Kamil, Kadir, Shakhveled, Sheidal, Khasan, Husein, Jivan , Haidar. (Central State Archives of Adjara Archival Division, AAD. CSA. F. No. 5, E. No. 2, S. No. 267):

In 1951, 119 teachers worked in 51 schools of Keda district, 45 (57%) of whose 77 names are Muslim: Abdul, Aishe, Ali, Aliosman, Asie, Akip, Ahmed, Dursun, Elmas, Enver, Tuntuli, Iskender, Ismet and others (Central State Archives of Adjara Archival Division, AAD. No. 5, No. 271.

44 out of 75 personal names of teachers of Khulo district schools (1951) are Muslim - Abdul, Aishe, Aliosman, Akip, Akhmed, Dursun, Elmas, Enver, Iskender, Mevlud, Melek, Memedi, Mekhfule, Miner, and others. (Central State Archives of Adjara Archival Division, AAD. CSA. F. No. 5, E. No. 2, S. No. 272).

Since the 1990s, with the arrival of the era of faith and personal freedom, the process of liberating the name from all pressure factors begins. As a result, many people turned back a number of Muslim names that did not appear after the 60s: Muhammed-15 (1990-1996); Mevlud-12 (1997); Surie - 6 (1995); Akhmed-5 (1996). Adem, Aishe - 4 (1998); Hussein - 4 (1994); Murtaz - 3 (1997); Enver-3 (1994); Khemid - 3 (1996); Fatime - 2 (1997), Osman - 2 (1996), Memed - 2 (1995); Abbas (1998), Saadeti (1997); Makhmud (1997) and others (Avaliani, Baramidze, 2018).

On the other hand, the personal name very soon completely lost its function as a marker of religious identity and was entirely subject to free will. Young Muslim Georgians no longer have old dogmatic Muslim names. For example, as can be seen from social networks, young Georgian Muslims are Mary, Dali, Inga, Sopo, Tariel, Rati, Bagrat, Mindia, Teona, Dato and others. Even in Ghorjomi valley of Khulo municipality, where the majority of the population is Muslim, parents no longer give their children the old, dogmatic Muslim personal names, although no one forces them to do so anymore. This is the picture, for example, in the Ghorjomi kindergarten, where none of the 70 children in 2016 had such names. In total, according to the data of 2016-2017, 657 children of 16 kindergartens operating in the administrative-territorial unit of Khulo had the following 159 personal names: Amalia, Aleko, Alexander, Alex, Alina, Aluda, Anna, Anuki, Anamaria, Anastasia, Anano, Andria, Anri. , Anrike, Anita, Achiko, Badri, Barbara, Bakar, Bachi, Bachuk, Berna, Beka, Gabriel, Gabriela, Gaga, Gega, Gvantsa, Giga, Gigi, Gigla, Giorgi, Guga, Darina, David, Data, Dato, Dachi , Diana, Dima, Dimitri, Dito, Eka, Eldar, Ether, Elena, Elizabeth, Eliso, Elsa, Zaal, Zura, Zuriko, Tatia, Tako, Thea, Theo, Tamta, Tika, Tiniko, Tornike, Sophia, Christina, Shako , Shotiko, Khatia, Khvicha, Tsotne and others.

Conclusion

Thus, the change of the corpus of surnames and personal names due to religious-political factors was one of the important characteristics of the transformation of the anthroponymic picture of Upper Adjara for more than 4 centuries. The research shows that today the situation has changed radically: the population of Georgia, firmly established on the path of European integration and the construction of a free civil society, is no longer subject to any kind of pressure and quite logically refuses such an outdated dogmatic demand, such as the consideration of the religious factor in the choice of a name by parents for their child.

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Forms and Maqams in Turkish Music

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Abstract: This study explores the diverse forms, historical evolution, and cultural significance of Turkish music. It categorizes Turkish music into vocal forms - such as songs, folk songs, and laments - and instrumental forms - including taksim, saz semaisi, and longa. Each form serves distinct cultural functions, reflecting the geographical and cultural diversity of Turkey. The paper also delves into the maqam system, the modal foundation of Turkish music, analyzing simple maqams like Çargâh, Bûselik, and Kürdi. These maqams not only structure compositions but also influence the emotional and aesthetic experience of listeners, highlighting the sophistication of Turkish music theory. The study emphasizes the historical context, particularly the influence of Islamic culture and Sufism on Turkish music. It also discusses the importance of improvisation in forms like taksim, showcasing the creativity and technical prowess of performers. The findings underscore the complexity and richness of Turkish musical heritage, illustrating its role in cultural expression, communal identity, and emotional release. This paper contributes to the academic understanding of Turkish music and underscores its importance in preserving cultural heritage, suggesting avenues for future research on contemporary adaptations and global influence.

Keywords: Turkish Music, Forms, Maqams

Introduction

"Musiki" is a term in Turkish music that translates to "music." In the Greek alphabet, the word "fairy" is written with the letters mousa and pronounced as "mûsa." According to Greek linguistic rules, adding the suffix -ike or -ika to a word denotes "spoken language": for example, elenika (Greek), turkika (Turkish), and italika (Italian). Therefore, adding the -ike suffix to mousa (fairy) transforms it to "mûsike," meaning "the language spoken by fairies." (Tanrıkorur, 2004)

When Turkish music merged with Islamic culture, it was significantly enriched by the influence of Sufism, evolving into what is known as "Sufi music." This religious dimension of music has played a crucial role in the

practice and development of musical art. Today, the Turkish music tradition encompasses various genres, including classical Turkish music, folk music, and popular music. The term "musiki" remains widely used within the Turkish music tradition.

Turkish Music Forms

In the context of Turkish music, forms refer to the different structures of musical works. Like in any developed musical tradition, Turkish music features a variety of forms. (Özkan, 2010) These forms are categorized into two main types: vocal music and instrumental music.

Music Forms with Words

Song Form

Turkish music often features vocal forms, typically consisting of a poem written by a composer and set to music. This form is the most prevalent in Turkish music. (Öztuna, 1990) Songs usually follow a structure that includes verses and choruses. Verses often comprise four-line poems by poets, while choruses are sections that carry the music and emphasize the song's central message. The chorus is generally repeated at the beginning and end of the song. The structure and rhythms of songs can vary depending on the geographical region, cultural background, and the composer's style. In Turkey, songs are performed with different rhythms from region to region, with composers' personal preferences shaping the song's structure.

Folk Song Form

The folk song form is a significant oral tradition in Turkish folk music. Often originating anonymously, folk songs have lyrics that are frequently altered or adapted by the public. Typically, a folk song conveys a story or emotion. This is the most well-known form of Turkish folk music. (Öztuna, 1990) These songs are generally performed with saz accompaniment. The structure and rhythms of folk songs can vary depending on the region and the specific story or emotion being conveyed.

Lamentation Form

The word "lament" literally means "crying." Therefore, rhythmic expressions designed to evoke tears during mourning ceremonies after someone's death are called laments. Laments typically feature melodies filled with deep sadness and pain. These works are generally composed to keep the memory of the deceased alive and to show respect for them. Laments reflect the experiences, personality, and emotional anecdotes of the deceased. Singing a lament is a traditional way to console the loved ones, relatives, and friends of the deceased. These poems often capture the traces and unforgettable memories from the life of the deceased, offering an emotional depth where sadness and pain are intense.

Semai Form

Semai is a significant form in the tradition of classical Turkish music. It is often used in vocal music and can address a wide range of themes, including love, separation, nature, humanity, God, and religion. This form, frequently favored by Turkish music artists, is noted for the emotional depth of both its melody and lyrics.

Instrumental Music Forms

Taksim Form

The Taksim form is an instrumental style in traditional Turkish music. It involves improvisation, where a performer, guided by inspiration in the moment, embarks on a melodic journey using one or more modes without adhering to a strict structure. (TDV Islamic Encyclopedia, 2010) This form is characterized by solo instrumental performances. Taksim is typically used to introduce a particular maqam, showcasing the performer's musical talent and mastery. While the musician demonstrates the characteristics and emotional depth of the chosen mode, they also reveal their own creativity and virtuosity.

Saz Semaisi Form

Saz Semai is a significant instrumental form in traditional Turkish music, holding a special place in the Turkish classical music repertoire. This form is commonly featured in Turkish music concerts and recitals. Saz Semai is renowned for providing performers with the opportunity to showcase the technical and emotional richness of the saz.

Longa Form

The longa form has an important structure in traditional Turkish music and consists of three parts. The first part, "composition", contains a melody and rhythm pattern written on a specific maqam. This section generally presents the basic melody and theme development of the form. The second part, " Yürük semai", is performed at a slower tempo and the rhythm patterns change. The last part is a part that usually comes after the repetition of the composition part and determines the end of the song. This form is frequently used in the performance of long instrumental works in Turkish music and gives the artists the opportunity to display their technical abilities and musical interpretations.

Types (Maqam) in Turkish Music

Thus, artists can add unique touches to their works with melodic and rhythmic variations.Çarg âh maqam is frequently used in classical music, Sufi music and folk music. The structure of the mode generally coincides with the C major scale. This makes the Çargâh maqam a relatively easier option to learn and perform among

other maqams.

Kantemiroğlu , the 18th century theorist, composer and performer, gives the following information about the Çargâh maqam : 'Çargâh maqam is one of the maqams of the grand and full pitches. It takes its own pitch as the pole in the pitch circle and shows itself in the Çargâh pitch when moving from thick pitches to thin pitches , or from thin pitches to thick pitches.

Although the specified maqam is one of the maqams of the full pitches and can travel in all frets as per the rules of the other maqams, there are very few compositions and preludes composed on it, as it is a very narrow maqam and is almost incompatible with the compositions. (Tura, 2001, p. 59). (Ahmadov, 2021)

Bûselik Maqam

Bûselik maqam has a wide range of usage in Turkish music. Fasıl music is used extensively in genres such as semai, song, peşrev and saz semaisi.

Abu Selik. Firstly, in the 14th century. century II. It can be seen in the works of Safiyüddin. (Sabuncu, 2013).

The works in which the Buselik maqam is used are generally songs and folk songs that touch the deepest corners of the human soul and have become classic pieces of Turkish music over time. These works deal with universal themes such as love, longing, separation and the beauties of nature. The harmony of the maqam with these themes has made it popular not only in Turkey but also around the world.

Creates a timeless feeling, as if it is telling a story from the past. The mastery that artists show when using the Bûselik maqam can turn into a musical narrative in which each note tells a separate story. Compositions and folk songs composed in the Bûselik maqam reflect the spirit of Turkish music, and it is possible to travel into the depths of Turkish culture through these works.

Bûselik maqam also provides a platform where improvisational ability and emotional expression are at the forefront. Musicians can provide unforgettable moments to the audience by displaying their emotional depth and technical skills on this platform.

IV. It is a fact that some of the buselik works composed from Sultan Murad Khan until today have been lost. There are not many works in classical form composed in the Buselik maqam. However, it is of great importance that musicians convey their opinions and feelings about the Buselik mode from time to time. In this respect, by following the order starting from the oldest works, the changes that the buselik maqam has undergone can be easily understood. (İrden, 2006)

Kürdi Maqam

The Kürdi maqam is linked to the eastern music tradition.

The word Kürdî, both as a pitch and a maqam name, dates back to the 18th century. From the century onwards, Lyrics Magazine edited by Hafız Post (1630-1694) , Esseyid By Mehmed Emin, 18th century. It was frequently used in works such as Kavâid -i Nağme-i Perde-i Tanbur, which is estimated to have been written in the early 19th century, and Tedkik u Tahkîk (1794), written by Abdülbâkî Nâsır Dede (Wright 1992: 149), (Abdülbâkî: 15b) (Kavaid : 48b) . (Can & Levendoğlu, 2002)

Microtonal variations and characteristic ornaments when performing the Kurdi maqam. These technical details strengthen the general atmosphere of the work and leave an unforgettable impression on the listener. Each note and melody transition further enriches the emotional atmosphere of this maqam.

The Kürdi maqam, unlike other maqams in Turkish music, has a predominantly sad atmosphere. For this reason, it is used extensively in sad and romantic-themed works. Works in the genres of semai, saz semaisi, song and peşrev are performed.

Rast Maqam

Rast Maqam is one of the oldest and most common maqams in Turkish music. (TDV Islamic Encyclopedia, 2007) "Rast" means "Right path" in Persian. Rast maqam XV. It has been known as " Ummu'l-Makamât, the mother of maqams" since the 11th century. (Uygun, 1996)

Rast maqam is a maqam that is generally used together with other maqams. It is frequently used in Turkish classical music, especially in transitions. Rast maqam is generally used in cheerful and enthusiastic works. It is especially used at weddings and other celebratory events. Additionally, thanks to the flexibility of this mode, works can be created with different emotional tones. Rast maqam gives the listeners a feeling of hope and joy with the rises and falls in the melodies. Additionally, thanks to the clear and fluid structure of this maqam, it can be used by artists to express contrasting emotions.

Uşşak Maqam

Uşşak maqam has a warmer and more emotional atmosphere compared to other maqams. The word Uşşak means " Lovers ". The range of Uşşak maqam is wider than the range of other maqams. It is one of the most emotional and flexible modes of Turkish music. The music made in this mode affects the listeners not only with its melodies, but also with the stories and emotions it contains.

Different variations of the Uşşak maqam can be created with other maqams. For this reason, it forms the basis of

many works in Turkish classical music. It is generally used in sadness-themed and romantic works.

Hümayun Maqam

The origin of the word Hümâyûn comes from the bird Hümâ . Due to the beliefs about its shadow, the nobility of the Hümâ bird gave the word Hümâyûn the meaning of sultan. The huma bird is also known as the bird of paradise. It is accepted as the symbol of happiness and the state. In some Turkish dialects, the name of the Hümâ bird is Kumay , and in others it is called Umay.

Hümayun maqam is used in Turkish classical music, Turkish folk music and Ottoman classical music. It has an exciting maqam structure.

The musical structure of the maqam exhibits a unique subtlety in the transitions between voices and the melody line. Hümâyun holds an important place especially in the classical Turkish music repertoire and is often associated with court music. In this context, the elegant and controlled melodies of the maqam express in a musical language the ostentation and sophistication of palace life in the past periods.

Nevâ Maqam

Nevâ mode generally gives a cheerful and energetic atmosphere. In this mode, the melodic structure is active. It gives people pleasure and relief. (Koç, Başer, Kahveci & Özkara, 2016)

Nevâ means harmony, sound, beautiful sound, melody, avaz in Persian. (neva - Ottoman Turkish Dictionary, 2023) Its melodic structure includes fast transitions and moving motifs. Kantemiroğlu commented on the Nevâ maqam: "It has a name but no body.". (Behar, 2017)

Nevâ mode is used in various musical genres, demonstrating the richness and diversity of Turkish music. This mode, which is frequently preferred both in the classical Turkish music repertoire and in more modern interpretations, has the potential to add depth and richness to works.

Hicaz Maqam

Hicaz mode is used in Middle Eastern and Turkish music. Emotions are conveyed intensely in this mode. Hijaz means "obstacle, barrier" in Arabic.

Hicaz maqam has a melancholy and sad atmosphere. It deals with deep themes such as lamentation, mourning and longing. The performance of this maqam requires a deep mastery and understanding of emotion.

Muhayyer Maqam

Muhayyer maqam is a seven-tone maqam frequently used in Turkish music. According to the definition of the Turkish Language Association, Muhayyer is an Arabic word meaning "Recommended for its durability and usability, which can be returned if not liked (items, etc.)". (TDK, 2023)

Muhayyer maqam is frequently used in the performance of solo and paired instruments. The characteristic structure of Muhayyer maqam is generally sad. For this reason, the works have emotional content. In general, the themes of love and longing are discussed. Another feature that makes the Muhayyer maqam unique is the microtonal transitions used. These transitions increase the maqam's ability to present sadness and joy together and add a unique flavor to the works.

Beyati Maqam

Beyâti maqam is used in Turkish and Arabic music. Its characteristic nature is melancholic. Although its inventor is not known for certain, it is thought to have been used for five centuries. It is suggested that its name comes from the Bayat Turks, a branch of the Oghuzs.

Beyâti mode is generally preferred in instrumental works and Sufi music. The works deal with universal themes such as love, separation, longing and the temporary nature of life.

These works offer listeners a deep inner journey and invite them into their own emotional worlds. Songs composed in the Beyâti mode are musically simple but emotionally intense.

While dealing with the subject of maqam, Abdülkadir Meragi makes a classification consisting of twelve maqams, six avaze and twenty-four branches (Bardakçı, 1986, 63-64). (Levendoğlu Öner, 2011) Meragi stated one of the twenty-four branches as Beyâti authority.

Gülizar Maqam

The Gülizar maqam is sometimes called Hüseynî Gülizâr. It means "rosy-cheeked, rhesus-cheeked, rosy-cheeked" in Persian and Arabic (gülizar - Ottoman Turkish Dictionary, 2023). The melodic structure of this mode is almost identified with the softness and beauty of a rose petal. The Gülizar mode generally creates an atmosphere of peace and tranquility and offers spiritual serenity to the listeners. Works composed in this mode mostly deal with the themes of love, nature and affection.

Tahir Maqam

Tâhir maqam is generally used in Turkish classical music. Its origin comes from Arab maqams. The word Tahir

means "clean" in Arabic. (TDK, 2023)

It has a sad and introverted atmosphere. It deals with themes such as love, separation and longing. It has been a source of inspiration for many composers throughout its history. Works composed in this maqam not only offer the listeners a musical feast, but also take them on an inner journey, away from the stress of daily life. This feature of the Tâhir maqam has carried it to an important place especially in Sufi music.

Discussion

Second Level Headings

This study delves into the rich tapestry of Turkish music, exploring its diverse forms, historical evolution, and cultural significance. Through examining the various music forms—both vocal and instrumental—this paper highlights the integral role of music in Turkish cultural heritage.

Music Forms and Their Significance

The study underscores the diversity within Turkish music, categorizing it into forms with words, such as songs, folk songs, and laments, and instrumental forms, including taksim, saz semaisi, and longa. Each form possesses distinct characteristics and serves different cultural functions. For instance, folk songs often convey stories or emotions tied to specific regions, reflecting the geographical and cultural diversity of Turkey. Similarly, laments play a crucial role in mourning rituals, offering a means of emotional expression and communal healing.

Maqam in Turkish Music

A significant portion of the paper is dedicated to the analysis of maqam, the modal system that forms the foundation of Turkish music. The detailed examination of simple maqams, such as Çargâh, Bûselik, and Kürdi, reveals their unique melodic structures and emotional connotations. The study demonstrates how each maqam not only provides a framework for composition but also influences the emotional and aesthetic experience of the listener. This intricate system highlights the sophistication and depth of Turkish music theory.

Cultural and Historical Context

The historical context provided in the paper enriches the understanding of Turkish music. The influence of Islamic culture, particularly Sufism, on Turkish music is notable. Sufi music, with its spiritual and mystical elements, has contributed significantly to the development of Turkish musical forms and practices. Additionally, the paper touches upon the impact of various historical periods and cultural exchanges on the evolution of Turkish music, illustrating its dynamic and adaptive nature.

Performance and Improvisation

The role of improvisation, especially in forms like taksim, is another critical aspect explored in the study. Taksim allows performers to exhibit their creativity and technical prowess, making each performance unique. This emphasis on improvisation underscores the importance of individual expression and spontaneity in Turkish music, distinguishing it from more rigid musical traditions.

Conclusion

In conclusion, this paper offers a comprehensive overview of Turkish music, emphasizing its diversity, historical depth, and cultural significance. The exploration of different music forms, the maqam system, and the historical influences provides a holistic understanding of Turkish music. The findings highlight the complexity and richness of Turkish musical heritage, illustrating how it serves as a medium for cultural expression, communal identity, and emotional release.

Turkish music, with its blend of traditional and modern elements, continues to evolve, reflecting the dynamic nature of Turkish society. This study not only contributes to the academic understanding of Turkish music but also underscores its importance in preserving and promoting cultural heritage. Future research could further explore the contemporary adaptations of traditional forms and the role of Turkish music in the global musical landscape, offering deeper insights into its ongoing evolution and influence.

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Teachers Open the Door, but Students Have to Enter on Their Own

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Abstract: The paper examines the contemporary status of the teacher in the today's society in which advances in modern technology and the concept of teaching based on the learner-centred approaches prevail. The article presents the various roles of a teacher who must be prepared to cope with the challenges of the 21st century. The study focuses on the views of student teachers who were systematically trained in accordance with the current approaches to language education, both theoretically and practically. The results of the survey are presented in both quantitative and qualitative terms, with the latter being based on the comments made by the student teachers. The statements of the survey were mostly responded positively, and student teachers described their ability to act as a modern teacher, providing justification for their views. The final two questions pertaining to the utilisation of contemporary technologies demonstrated that student teachers are adequately prepared to utilize a plethora of multimedia websites and software applications that are accessed through the internet.

Keywords: Teachers' Roles, Student Teachers, Learner-Centred Approaches, Modern Technologies

Introduction

The term "education in the 21st century" is typically associated with significant shifts in modern technology. The term "just-in-time learning" has been borrowed from industry to describe changes that have taken place in the communication and delivery of learning resources. In the context of education, it is a term that is used to describe a pedagogical approach that is responsive to the needs of learners. As previously stated by Riel (2014), the most radical form of this concept suggests that teachers will become less important, as active learners will be able to locate information at any time they require it. Notwithstanding this sceptical opinion, it is contended that teachers will continue to be required, albeit in a different capacity. Consequently, Riel (2014) posits that it is imperative to augment investment in human resources and in the professional development of educators. Teaching must be responsive to the needs of local society, the global community, and, to a greater extent, to the needs of future professionals in any field of industry. As Jahanian and Mahjoubi (2013) postulate, education must be provided in an environment that will facilitate individual and social development. Nevertheless, the aforementioned changes appear to be occurring with greater rapidity, necessitating sufficient time for educators to remain abreast of these developments.

Although education is not the only factor that enables societies to overcome the obstacles and find solutions to the problems, a natural part of it is a teacher. There is a plethora of methodologies employed to ascertain the roles of the teacher. In general, teachers are trained as subject teachers at faculties of pedagogy, arts and sciences, thereby becoming professionals in their field of study. In the context of professional practice, the term "professional" is commonly used to describe individuals whose work involves the performance of a specific function to a certain degree of expertise. However, a more restricted definition is concerned with individuals whose expertise is related to the field of study, but also encompasses the exercise of highly sophisticated judgement. The accreditation of these individuals necessitates extensive study, predominantly at the university level, in addition to practical experience (Ur, 2012). Průcha (2017) identifies the following characteristics as defining the professional status of the teacher:

a) A set of knowledge and skills that extend the knowledge and skills of laymen.

b) A sense of serving the public and being engaged with it.

c) The application of research and theory in practice.

d) A long time for special training.

e) Autonomy in decision-making in selected spheres of their own activity.

f) Commitment to work and clients.

g) The existence of their own associations (chambers).

h) The organisation awarding accreditation for individual professionals.

i) The ethical code enabling to solve conflict matters in professional performance.

j) A high degree of trust in single workers in the profession.

The original list, created by Průcha (2017), encompasses 14 statements that describe the typical features of professionals. Of these, ten can be aligned with the teaching profession in Slovakia. As universities are autonomous, they are able to design their own study programmes, with some faculties adopting a more progressive approach than others. In the current context, many faculties have modified their traditionally designed study programmes in response to concerns about quality assurance.

Ur (2012) presents English teachers as professionals, defining their role in terms of the following qualities: a community of individuals engaged in interaction for the purpose of learning; a commitment to attaining certain standards of performance; the communication of innovative ideas; a dedication to lifelong learning; and a responsibility for the education of both themselves and their younger colleagues.

Teachers and Their Education

The definitions of a teacher share several common features, which collectively position them as a vital agent in the teaching process. This definition pertains to the efficacy of a teacher in fulfilling their roles in the education and development of their students, as well as in exemplifying the values and behaviors that they wish to instill in

their students. This is contingent upon the teacher having attained a high level of expertise in their field, having undergone a rigorous pedagogical preparation, and having a high general culture. This vision is also operationalised in current pedagogy in Slovakia, where teachers are expected to complete a course in general pedagogy (which includes pedagogical and psychological disciplines) and a pedagogical practicum as part of their bachelor's degree programme.

Additionally, they are obliged complete a research methods course, methodology courses in the disciplines they are teaching (didactics), and a teaching practicum (which is one hour a week and is completed over the course of two semesters). Finally, they must complete a final practicum of 40 hours observing their supervisors's teaching (20 hours) and teaching being observed by their supervisors (20 hours). The topics addressed in these courses frequently concern the selection of content to be taught, the methods of teaching, and the means of assessing the effectiveness of the teaching (Kosová, Tomengová et al., 2015).

In all economically developed countries of the world (the OECD and EU member states), systems of total quality management are introduced with the objective of enhancing the quality of teaching. One of the defining characteristics of TQM is the continuous improvement of teaching through action research. This pedagogical research is not only methodologically and financially undemanding, but it is also expected to be conducted by any teacher. This necessitates the development of awareness of pedagogical research during their pre-graduate preparation, with the objective of enabling teachers to conduct valid and reliable feedback (Kis, 2005).

One of the principal objectives of education in a rapidly changing world is to facilitate the lifelong acquisition of knowledge and skills. The means of achieving such goals is the development of key competences, including information and computer literacy, learning competencies, cognitive competencies (problem solving, critical thinking, creative thinking), communication skills, interpersonal skills (the ability to live and work effectively with other people, to learn with them and from them), and personal competencies. In the modern era, it is crucial to cultivate computer literacy, the capacity to utilize information and communication technologies.

The Transition from a Teacher-centred to a Learner-centred Approach

In the past, teachers were regarded as the leaders of the orchestra, responsible for conducting, guiding and controlling the students' behaviour in their respective subjects. Their primary role was that of an authority figure, with teacher-directed interaction being the primary mode of communication. It was expected that teachers would initiate interaction in the classroom. As a consequence of this, students were only able to learn what their teachers knew, and therefore had to memorise what their teachers said during lectures. It was considered important for students to get correct answers, but it was the teacher's role to select which answer was correct (Larsen-Freeman and Anderson, 2011).

The role of the teacher in the 21st century has undergone a significant transformation, as the nature of teaching

in this century differs from that of previous centuries. It is evident that the current era represents a unique opportunity for learning. A significant transformation can be observed in the transfer of the emphasis from the teacher to the learner in the process, which was previously referred to as teaching (Bérešová, 2013). This has led to the reasonable replacement of this term with learning in the contemporary era. This has implications for the roles that teachers must fulfil in order to meet the needs of their learners.

The Learner-centred Approaches

The concept of learner-centred education entails the creation of educational models that are responsive to the diverse learning needs of contemporary students. Consequently, the implementation of individualized education is a necessity, as students possess distinct personalities, aspirations, and requirements. Consequently, their needs are inherently disparate, which in turn affects their own choices. The passive approach typical of traditional teaching, whereby students were expected to listen to and receive knowledge from their teachers, has been replaced by an active approach, in which students are encouraged to take ownership of their learning.

Motivation

It is important to consider intrinsic motivation, learning styles and learning strategies when developing an effective learning environment. Motivation as a factor internal to the learner encompasses individual interest, curiosity, self-esteem, and other factors, and is associated with the activity of learning itself (Dörnyei, 2013). A learning style is the learner's preferred orientation towards learning.

Learning Styles

The natural orientation of learners, as stated by Purpura (2013), can be grouped into three main categories: perceptual preferences, cognitive styles and processing preferences. Perceptual preferences refer to the learner's inclination to learn through the senses. For instance, auditory learners tend to learn by listening, visual learners by seeing and kinesthetic learners by doing things. While personality preferences are associated with the degree of openness to new experiences and the extroversion-introversion dimension, processing preferences refer to the preferred mode of information processing. For instance, global-oriented learners prefer learning by seeing the big picture, whereas detail-oriented learners prefer learning by focusing on specific details. The specific learning styles of inductive learners, who prefer to derive rules from examples, and deductive learners, who prefer to learn and apply rules to examples, are distinguished from those of the other learning styles. The learning styles of the synthetic learner, who brings the parts together to determine the whole, and the analytic learner, who dissembles the whole into parts, are also considered.

Learning Strategies

In terms of learning strategies, they can be defined as specific actions taken by the learner to facilitate the

learning process, making it more efficient, enjoyable, self-directed, and transferable to new situations (Oxford, 1990). Oxford conceptualised strategy use in terms of direct and indirect strategies. Direct strategies have a direct impact on learning, whereas indirect strategies indirectly support learning.

Direct:

a) Memory strategies – assisting with the storage and retrieval of information by creating mental linkages, applying images and sounds, reviewing and employing action;

b) Cognitive strategies – enabling the learner to understand and produce new language by practising, receiving and sending messages, analysing and reasoning, and creating structure;

c) Compensation strategies – allowing a learner to communicate despite deficiencies in language knowledge by guessing intelligently and overcoming limitations in speaking and writing.

Indirect:

a) Meta-cognitive strategies – allowing the learner to control their own learning through organising, planning and evaluating by centring learning, arranging and planning learning, and evaluating learning;

b) Affective strategies – helping the learner gain control over emotions, attitudes, motivations and values by lowering anxiety, encouraging oneself and taking an emotional temperature;

c) Social strategies – helping the learner interact with other people by asking questions, cooperating with others and empathising with others.

These methodologies facilitate the provision of pedagogical assistance to students, enabling them to comprehend the processes of learning in both formal and informal educational settings. This process allows learners to gain an understanding of their own needs and to set goals for themselves. The capacity to identify goals, specify objectives and identify resources, and to be aware of one's strategies enables learners to ascertain what they should learn and how they should learn it, thereby reflecting their learning at all times.

Autonomous Learning

It is important for teachers to be aware of the concept of autonomous learning (sometimes referred to as self-directed learning). This is a process whereby autonomous learners are responsible or willing to share responsibility for the process of learning and the learning outcomes. They are also able to monitor their own progress, benefitting from any opportunity to expand their own skills and enhance their abilities.

As stated by Scharle and Szabó (2000), this concept reinforces the learner-centred approach, which places the emphasis on the learning process rather than the learning outcome. This enables students to become objective in self-evaluating their own work, to identify the most appropriate learning strategies, to work in pairs and groups, to rely on their peers and the teacher, and to become involved in the teaching planning and performance, for example, in the design of the syllabus and the activities.

The Roles of the Teacher

In the contemporary educational landscape, teachers are confronted with a multitude of challenges, necessitating the pursuit of knowledge beyond their area of expertise. They must be conversant with the concept of life-long education and investing in professional development would be an invaluable addition to a teacher's toolkit in the 21st century. These skills and competencies have transformed the role of teachers, leading to the emergence of a diverse range of classifications. The teacher is responsible for a number of roles, including classroom management (the role of a manager), facilitating learning (facilitator), influencing learners' attitudes towards the subject (a model), gathering evidence and controlling activities (a monitor), explaining new subject matters and acting as a resource for learners (informant), and so on. Educators may view these activities from different perspectives, and the roles of the teacher may be entitled different names. These include the controller, the prompter, the resource, the assessor, the organiser, and so on (Nola, 2024). Alternatively, the teacher may be designated as a digital guru, an adaptive worker, a champion collaborator, an innovative thinker, a lifelong learner, and an influencer (Eski & Akman, 2023; Harmer, 2007; Saglam & Akman, 2023).

In the field of language education, these roles can be expanded to include the correction of mistakes, the offering of comments on what students have said, and the praise of their efforts. These activities are identified within the role of feedback providers and involve a response to the written work of the students, such as comments. Furthermore, teachers act as editors, providing questions and suggestions, and offer personal advice and information about the language. In addition, they fulfil the role of tutors, going through their work with them, and speak to students who will help their language acquisition, performing the role of comprehensible input providers (Bérešová, 2013).

New Skills for Modern Teachers

In the 21st century, teachers are expected to learn new technologies in order to be able to offer students a wider range of choices. One of the most significant challenges educators currently face is the effective harnessing of technology in order to enhance their students' learning experiences, which is becoming increasingly important as the digital age progresses. The advent of digital technologies and online resources has led to the emerge of a vast range of opportunities, yet the challenge remains in integrating these into the classroom setting. The challenge for educators is to achieve an appropriate balance between the use of technology and the fostering of critical thinking skills.

Another crucial skill is the capacity to collaborate. Consequently, educators must invest in developing the soft skills that facilitate effective collaboration with others. It is of the utmost importance for teachers to be aware of the significance of skills such as communication, critical thinking, problem-solving, and so forth. However, in addition to this awareness, teachers should also take steps to develop these skills themselves, in order to ensure that they can effectively and efficiently communicate them to their learners.

New Challenges for Language Teachers

The Common European Framework of Reference for Languages (CEFR): Learning, Teaching, Assessment (Council of Europe, 2001) presents the concepts pertaining to the social nature of language learning and language use. Learners are regarded as social agents who utilize languages for a multitude of reasons. Consequently, the acquisition of linguistic competence, rather than mere linguistic knowledge, is of paramount importance. In the context of Europe, where there is a multiplicity of languages, learners are regarded as plurilingual and pluricultural beings who can draw upon all their linguistic resources when required. It is possible for learners to develop a single, interrelated repertoire that can be combined with general competences and strategies developed in acquiring one language, which can facilitate the acquisition of another language. Piccardo and North (2019, p. 217) view plurilingualism as "a dynamic competence, in which capacities in one language or variety may be very different to those in another language but make up one holistic communicative repertoire".

In the integrative approach, the concurrent use of several languages, a phenomenon known as translanguaging, plays a pivotal role. Translanguaging is understood to view languages as part of a single linguistic repertoire. In their 2016 study, Garcia and Lin posit that translanguaging represents a heteroglossic and dynamic mode of communication, inherent to the integrated linguistic system of a plurilingual individual.

In contrast to the four communicative skills (listening, reading, speaking and writing) previously discussed, the CEFR introduces four modes of communication (reception, production, interaction and mediation). The use of a language involves the simultaneous engagement of multiple modes, with mediation encompassing the integration of reception, production, and interaction. In the context of language learning, mediation occupies a pivotal position within the action-oriented process. Collaborative learning enables learners to share different inputs, explain their retrieved information and work together to achieve a goal. Consequently, mediation is increasingly regarded as an integral component of all forms of learning.

The Roles of the Language Teacher: A Survey

In Slovakia, the challenge of teaching English is evident, particularly given the discrepancy between the languages involved. The typical allotment of three 45-minute lessons per week appears insufficient in the context of two languages that are significantly different from one another. The traditional approaches to language education are gradually being replaced by a dynamic vision of language education, which challenges language teachers to assume the previously mentioned roles. In their master's degree programme, student teachers are required to attend an academic course on English language teaching (ELT), which is complemented by seminars that link different teaching techniques and procedures to the real context. Following this, they must complete their practicum. Following completion of the two-semester training programme, student teachers were invited to participate in a survey.

A total of 33 student teachers took part in the survey, in which they were asked to comment on statements and self-assess their ability to fulfil the role of language teacher. The survey was based on the European Portfolio for Student Teachers of Languages (Newby et al., 2007). This document was designed to enable future language teachers to reflect on their teaching practice and to evaluate the impact of lectures (theory) and observation of their supervisors' teaching, as well as their own teaching observed by their supervisors. The original survey was adopted and some of the statements from the original document were not included in the final version because the student teachers' experience did not allow them to answer them in a truly informed way. This was due to the fact that three topics were not discussed theoretically in the seminars and were not practised in a practical setting during the semester. Conversely, two new statements were added to obtain information about student teachers' ability to use modern technology (Appendix A).

The responses of six student teachers were not aligned with their self-assessments. Instead, they discussed the statements in a more general way, focusing on how the aspects mentioned could be useful in teacher education. Therefore, these six papers were excluded from the statistical analysis. In the analysis of the students' responses to the statements, the application of the concepts is questioned.

Table 1. The Statistical Analysis of Student Teachers' Responses

	Yes	I think I can	Only if	No, I can't	Not at all
a)	77.78	22.22			
b)	62.96	7.41	22.22	7.41	
c)	62.96	14.82		18.52	3.70
d)	81.48	14.82		3.70	
e)	59.26	18.52		18.52	3.70
f)	85.18	14.82			
g)	51.85	25.93	7.41	11.11	3.70
h)	75,75	15.15	9.10		
i)	69.70	15.15	15.15		

The concept of plurilingualism, which posits that language learners can apply their previously acquired strategies in acquiring a second language, was endorsed by 62.96% of respondents. These students were primarily secondary school graduates who had to learn two languages. In addition to English, the second language was most commonly German, French, or Spanish. These students recognized the similarities between languages and the potential for the acquisition of one language to facilitate the acquisition of another. The respondents demonstrated a notable degree of reservation, particularly in the qualitative aspect of the survey, where the phrase "only if" was frequently used. The students' reluctance was most evident in the qualitative aspect, where they often expressed their willingness to participate in the activity in question, but only if certain conditions were met. This response was typical of students who had attended other secondary schools and lacked experience of learning another foreign language.

Although different strategies are developed in the pre-service teacher training processes, student teachers admit that their understanding of the concepts such as critical thinking, problem solving, communication skills, etc. is limited to a theoretical stratum. This is in contrast to their ability to help their students to develop these skills and competences. In comparision with the positive responses (62.96%) and their belief in their competence (14.82%), 18.52% of student teachers responded negatively despite their opinions that these factors are important. The negative responses were predominantly from those who placed a strong emphasis on the learner and modern technologies. Nevertheless, they acknowledged their lack of proficiency and the necessity for further training or more focused work.

The number of positive responses related to student teachers' ability to assess their teaching in relation to theoretical principles and to recognise different methodological aspects in their peers' teaching, providing them with constructive feedback, was the lowest in the survey. The respondents' comments indicated that they were aware of the influence of their cultural background on their behaviour, and that this was similar to that of older generations. The respondents indicated that the transition to providing constructive feedback would be a gradual process, given that objective assessment and self-assessment methodologies had not been systematically developed during their academic training.

The student teachers are aware of the demanding nature of their future profession and accept that modern society requires modern approaches to teaching. They recognize the necessity for teachers of any disciplines to be "tech-savvy", being able to operate different technological tools to meet the needs of their learners, as their counterparts (students in their practicum classes) are "digital natives". Due to their insecurities, they highly evaluated the power of collaboration between teachers and the variability of courses for teachers organized in Slovak in-service teacher training centres or the availability of international virtual seminars or conferences which provide teachers with the most current approaches to education. However, the workshops focusing on the application of artificial intelligence, which were attended by the largest number of participants, elicited the most scepticism from both traditional-oriented teachers and student teachers. The lecturers unintentionally focused on the disadvantages of utilizing AI in the teaching process, such as plagiarism, rather than the advantages. Nevertheless, student teachers, as users of new technology, view artificial intelligence as a potential tool for enhancing their language skills. They are adept at navigating digital tools and are therefore well-positioned to leverage AI for language learning.

Conclusions

The advent of the 21st century has necessitated a redefinition of the roles of teachers. In the contemporary educational landscape, teachers have transitioned from being regarded as repositories of knowledge to becoming facilitators of learning. The field of education has undergone significant transformations, presenting unique challenges to teachers who are commonly educated at faculties of education, still focused on teachers' excellence at their subject area and the ability to teach it.

However, the generation of learners has also undergone significant changes. They are curious, flexible, and entirely unique. They have specific needs and preferences, yet they are often overwhelmed by the vast amount of information available to them in the modern world. It is therefore imperative that teachers should be equipped with the ability to impart information literacy skills to their students, enabling them to evaluate sources critically, distinguish fact from fiction, and think critically about the information they consume.

In the context of contemporary education, it is essential that teachers adopt an open-minded approach to their roles, engaging actively with the teaching and learning processes and embracing the concept of lifelong education. In addition, they must be prepared to adapt to the rapid advances in technology that are inevitable in the modern world. The advent of digital tools and online resources has created a multitude of potential avenues for pedagogical innovation. However, the challenge persists in effectively integrating these tools into the classroom setting. It is the responsibility of teachers to acknowledge any progress made by their students in utilizing the tools and applications at their disposal to enhance their learning experience. The challenge of using artificial intelligence should lead teachers to trust their students to use AI for their own benefit, rather than mistrusting them to misuse it.

However, the most significant shift in teachers' roles is the delegation of responsibility to students for their own learning. This entails demonstrating various pathways to achieving their goals and fostering a trusting environment in which students are encouraged to engage with learning objectives, trials, and mistakes. This approach is designed to facilitate students' autonomy, as it encourages them to view their teachers as partners in the learning process. It also enriches the learning experience by enabling students to utilize their abilities and competencies to the benefit of both themselves and their societies.

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Appendix A

The Role of the Language Teacher

  a) I can promote the value and benefits of language learning to learners, parents, and others.

      …………………………………………………………………………………………………..

  b) I can take into account the knowledge of other languages learners may already possess and help them to
      build on this knowledge when learning additional languages.

      …………………………………………………………………………………………………..

  c) I can draw on appropriate theories of language, learning, culture, etc. and relevant research findings to
      guide my teaching.

      …………………………………………………………………………………………………..

  d) I can critically assess my teaching on the basis of experience, learner feedback and learning outcomes
      and adapt it accordingly.

      ………………………………………………………………………………………………….

  e) I can critically assess my teaching in relation to theoretical principles.

      ………………………………………………………………………………………………….

  f) I can accept feedback from my peers and mentors and build this into my teaching.

      …………………………………………………………………………………………………..

  g) I can observe my peers, recognize different methodological aspects of their teaching, and offer them
      constructive feedback.

      ………………………………………………………………………………………………….

  h) I can select the materials from the internet that are appropriate for my learners.

      ………………………………………………………………………………………………….

  i) I can use different digital tools and apps.

      ………………………………………………………………………………………………….

New Political Theory about "Kemalism and Erdoganism"

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Abstract: In the political life of modern Turkey, both in the 20th and at the beginning of the 21st century, the issue of creating and then changing the new state administration was on the agenda; in the scientific literature it was called the doctrine of "Kemalism" and "Erdoganism". At the beginning of the 20th century, the founder of the Republic of Turkey, Mustafa Kemal Atatürk (1881-1938) directed the state development of the country towards the West and proclaimed the path of Europeanization as the main principle of the country's unchanging domestic and foreign policy. What is the main doctrine of "Kemalism" and "Erdoganism"? Kemalism (Turkish: Kemalizm), also known as "Ataturkism" (Turkish: Atatürkçülük, Atatürkçü çı-zmi), is based on the principle of six arrows (Turkish: Altı Ok) and is a core part of the ideology of the Turkish Republic [5]. "Kemalism" is the name of the ideological and philosophical trend, on the basis of which the Turkish national state was created on the site of the multinational Ottoman Empire; it was declared the official state ideology later, after the death of its founder Mustafa Kemal Atatürk. Along with "Kemalism", a new doctrine called "Erdoganism" has been established in modern Turkey. "Erdoganism" or "Taipism" (Turkish: Erdoğancılık or Tayyipçilik)[7] refers to the political ideals and agenda of Turkish President and former Prime Minister Recep Tayyip Erdogan. "Erdoganism" has been described as "the most powerful phenomenon in Turkey since Kemalism", with widespread support throughout the country. The term "Erdoganism" first appeared after Erdogan's victory in the general elections in 2011 and gained more recognition on the world stage due to active foreign policy ideals based on neo-Ottomanism. When comparing "Kemalism" and "Erdoganism", it was revealed that these two political doctrines have both similarities and significant differences. There are similarities between them in terms of authoritarianism, the neopatrimonial system and populism, as well as in the issue of nationalist rhetoric. The fundamental differences between them are expressed mainly in the replacement of secularism by Islamism, which is characteristic of Kemalism. At the same time, the principle of Westernization of "Kemalism" was replaced by the policy of separating "Erdoganism" from the West and opposing it, which had a significant impact on the formation of a new political course for the country.

Keywords: Kemalism, Erdoganism, Turkish Republic

Introduction

The study and analysis of the two main political doctrines of modern Turkey - "Kemalism" and "Erdoganism"

were due to the fact that Georgian historiography did not pay proper attention to this problem, and there are no fundamental scientific works related to the mentioned problem.

In this paper, we will consider the analysis of "Kemalism" and "Erdoganism" in a continuous chain, which will make it possible to visualize both the historical aspect of the issue and its modern reality. In the present research we have tried to draw a clear line on the problems that actively appeared in their relationship.

Method

The article deals with the issue of the two main political doctrines of modern Turkey - "Kemalism" and "Erdoganism" using the method of critical analysis. The article is based on the scientific literature on the subject.

Results

The analysis of the two main political doctrines of modern Turkey - "Kemalism" and "Erdoganism" and the study of the mentioned issues have given us the opportunity to clearly understand the key issues and historical aspects of the problem.

The article sepa erates the issues of "Kemalism" and "Erdoganism" and presents modern approaches in a new way.

Discussion

In the first decade of the 21st century, the events taking place in Turkey showed us that a new state doctrine is being formed in the country. The question is whether the Republic of Turkey will continue to follow democratic and European values and retain the state government of Mustafa Kemal Atatürk, or it will be presented as a new, different state unit.

For Turkey and its leader, Recep Tayyip Erdogan, Islam is the tool with which he wants to stabilize the political system and turn Turkey into a traditional conservative society with less room to generate social, ethnic and other civil rights protests.

The coming decades will give an answer to the question of whether a country with a Muslim culture will be able to adapt to a democratic, Western civilization and what results there will be.

Any country that decides to embrace the values of democratic development, needs strong public and political will. By the decision of Mustafa Kemal Atatürk (1881-1938), the founder of the Republic of Turkey, the path of

state development of a country bearing Muslim culture was directed to the West, and the path of Europeanization was proclaimed an unshakable foreign policy principle. Six principles developed by Mustafa Kemal Atatürk, known as „Kemalism" - republicanism, secularism, nationalism, populism, etatism, revolutionism, are written in the preamble of the Turkish Constitution, and they are not subject to revision at this stage (Makaradze,2009:8).

The political ideology of „Kemalism" for decades has been Turkish nationalism and secularism. An important characteristic of "Kemalism" was also the personality cult of Ataturk, a certain proof of which is his surname (translation from Turkish "Father of the Turks"), as well as the name of the ideology that arose on behalf of Ataturk (Manchkhashvili., Makaradze,2014:23).

The founder of the Republic of Turkey, Mustafa Kemal Atatürk, founded the "New Turkey" on the principles of secularism and Europeanism. The political life of modern Turkey has largely become the reason for the struggle of this principle with the so-called. Turkish "traditionalism" of a religious nature.

In modern Turkey, they consider two main political doctrines - "Kemalism" and "Erdoganism", which, despite fundamental differences, have some general characteristics.

For the past twenty-three years, together with the rest of the world, we have been following the political events taking place in the Republic of Turkey, and observing its charismatic leader, President Recep Tayyip Erdogan, as well as the activities of the Justice and Development Party (Adalet ve Kalkınma Partisi (AKP)) with Islamic values.

The Justice and Development Party has Islamic roots. Political Islam has a long history in the country, when it arose in opposition to the doctrine of "Kemalism" back in the 70s of the 20th centuries.

Political parties with Islamic ideology (National Salvation Party, Welfare Party) opposed the principles of Kemalism, including secular nationalism, Westernization and modernization. One such party was the Welfare Party (RF), under which mandate Recep Tayyip Erdogan won elections in 1994 and became mayor of Istanbul. In 1995-1997, the Welfare Party of Islamic Ideology came in power. On February 28, 1997, President Suleyman Demirel convened a meeting of the National Security Council, at which important changes were made to the political life of Turkey. As a result, the Welfare Party lost power, but the young reformist generation of Turkish Islamists, among whom was the young R. T. Erdogan, soon announced a change in their views in favor of democracy and other Western values.

Appealing to democratic values, in 2001, with the support of Erdogan, the Justice and Development Party was founded, which won the 2002 parliamentary elections and came to power; after this accession to the European Union was declared the main priority of the country's foreign policy, despite the fact that the manifesto of the Justice and Development Party, in the so-called "strategic depth", declares EU membership as a desirable, but

not the main strategic goal of Turkey.

In the second period of the Justice and Development party's rule (since 2007), there began the process of weakening democratic institutions and the growth of re-Islamization, which the party officially denied (the abolition of the permanent wearing of paranja by women, the introduction of restrictions on the consumption of alcoholic beverages, the opening of religious schools, the introduction of Islam into as a compulsory subject in general education schools and higher educational institutions, including the military academy, etc.).

The government of Recep Tayyip Erdogan is actively changing a number of provisions of "Kemalism" today. Erdogan supports the transformation of a democratic, secularist society into a traditional Islamic one and rejects social modernization. He has introduced the so-called "New Turkey" concept, which is referred to as "Erdoganism" in scientific literature and is characterized by the following features: authoritarianism as a form of government; neopatrimonialism as an economic system; anti-elitism/populism as a political strategy and islamism as a political ideology, nationalism and moralism.

Authoritarian countries are characterized by three main factors: the unequal field of activity left to the opposition, the conduct of elections with serious violations, and the facts of massive human rights violations.

Since 2011, after the Justice and Development Party took over the leadership of the state government for the third time, all of the above signs of authoritarianism were already observed: the field of action for opposition parties and politicians was extremely limited, there were arrests, repressions, of independent media.

Although liberal democracy was never established in republican Turkey, free elections have always been held in the country since the 1950s. In the event of a defeat, the authorities peacefully left their ruling positions. But the June and November 2015 elections, and especially the 2017 referendum, showed that this electoral tradition is a thing of the past.

There is no doubt that the essential characteristic of "Erdoganism" as the political rule of the "New Turkey" is classical authoritarianism.

An important factor characteristic of "Erdoganism" is "neo-patrimonialism"; in a neopatrimonial system, any relationship between the rulers and the ruled, including political and administrative ones, is reduced to a personal one. And this relationship include loyalty and tacit submission to the ruler (Makaradze,2023:9).

Another characteristic of "Erdoganism" is anti-elitist/populism, which is a kind of moralistic perception of politics, when society is divided into morally "holy" and "other" parts. By "other," populists mean the corrupt and ruling classes, as well as people with a different identity. In addition, populists are not only anti-elitist, but also anti-pluralist. They reject representative democracy and its institutions. They consider themselves the only legitimate representatives of the people. Those, who do not support them, are their enemies.

It should be noted here that for populists, the authoritarianism and neopatrimonialism discussed above are proven methods of governing the country. Erdogan and his Justice and Development Party also run the country in classic populist ways and methods. With the help of this doctrine, they divide society into honest citizens and a corrupt elite, while Erdogan positions himself as a "people's" politician. In addition, since 2011, the importance of the personality cult of Erdogan has increased, which put the issue of the savior of the nation, "new Ataturk", on the agenda in modern Turkey (Sıtkı Ö, 2014:33).

Erdogan, as a "charismatic" leader, actively uses nationalist rhetoric, striving to achieve utopian political goals both in domestic and foreign policy (for example, the revision of the Lausanne Treaty of 1923 and the return of some territories of the Ottoman Empire to Turkey, which are now located within other sovereign states).

Part of Erdogan's political populism is also the repeated accusations of Turkey by the West, as well as the United States, of participating in various conspiracies. The reason for Erdogan's anti-Western rhetoric is the creation of the image of an enemy for the West, the attempt that he successfully uses to strengthen his own positions in the domestic political arena and divert the attention of the population from the real problems of the country.

Islamism is a form of instrumentalization of Islam by individuals, groups or organizations that have political goals. It should be noted that Islamists are exclusively rational actors who "turn" theological ideals into political points of view. They use ideology to win electoral votes and justify their policies once they come to power.

According to the ideology of "Kemalism", Turkey was a constitutional and secular republic, where the role of Islam in society was minimized. Nevertheless, Islam has not gone anywhere from Turkish society. In Turkey, Islam began to secretly strengthen itself after the coup on September 12, 1980 (Makaradze, 2019:230).

Islam began to gain visible strength in 2002, when the Islamist-oriented Justice and Development Party and its leader, Recep Tayyip Erdogan, came to power in the country (Makaradze, 2019:230). It was since this period when 17000 new mosques have been built in Turkey. Today there are twice as many mosques in Turkey as there are in the Islamic Republic of Iran.

Since 2007, the vision of Erdogan and the Justice and Development Party has become exclusively Islamist, and after consolidating power in 2011 (Warning, Kardas. 2011:123) [6], the party embarked on an ambitious plan to islamize Turkish society and politics. It should be noted that this process does not mean that Turkey has become a theocratic state, since the religious establishment of the country is completely subordinate to politicians and does not have independent political positions. In addition, Islamists formulate their doctrines mainly from the national context, so the ideal form of government for them is either the Ottoman Sultanate, or the Sunni Caliphate, or the Shiite Imamate, depending on the respective nationality. This is explained in the "strategic depth" of A. Davitoglu, who attaches such great importance to the Ottoman past in the formation of both domestic and foreign policy and thus explains the fact of the formation of neo-Ottomanism as a "new identity"

of the country as a whole.

Islamism, as well as its populism in the ideology of the "New Turkey", manifested itself in the country's foreign policy activities. After the failed coup d'état in Turkey in 2016, Erdogan's anti-Western rhetoric went so far that he directed the conflict between Muslim Turkey and the Christian West into a religious-civilizational direction, what once again confirms the fact that his government uses religion for political purposes (Bokuchava, 2020:256).

The country pays special attention to the fact of the formation of "Turkish national identity". The Erdogan government dealt a revolutionary blow to the identity of the Turkish nation created by Atatürk, which came as a shock to part of Turkish society.

After the collapse of the Ottoman Empire, which was a multinational entity, Ataturk began to build a "new Turkish" nation in order to prevent the further collapse of a weakened Turkey. Anyone, who lived in the territory of the Republic of Turkey and was born in this country, was a Turk. For hundreds of years, Turkish nationalism was based on this paradigm, various ethnic minorities were secretly sacrificed to the process of solidity of the Turkish nation, and the question of their origin gradually became taboo. In this regard, it is interesting to consider the opinion expressed by the President of Turkey. In his interview, Erdogan said: "They asked me where I come from, some say that I am Georgian, others, unfortunately, have said something even more terrible – that I am Armenian, but I am Turkish from both my father's and grandfather's side."

The President of Turkey made the secret information base of registration of citizens of the State Security Service of the country publicly available. Every Turkish citizen has been given the opportunity to know the origin of their ancestors since the mid-19th century to the present day. In just a few days since the launch of the base, 8 million Turks have researched their family tree. It turned out that until now some Turks had Armenian, Greek, Jewish, Laz and Arab origin.

This event reversed the policy of creating the identity of a single Turkish nation that had existed since the time of Atatürk.

The confrontation between "Kemalism" and "Erdoganism" was also reflected in foreign policy. Atatürk's European westernization has been replaced by Erdogan's harsh anti-Western rhetoric and distancing from the Western world.

Today, Erdogan is leading a liberation movement that should bring Turkey out of the shadow of the West and give birth to a new, sovereign republican Turkey, driven by its own democratic and independent interests.

An example of a retreat from the principles of Kemalism was the constitutional referendum held in Turkey on April 16, 2017 by the ruling Justice and Development Party and its founder, President Erdogan. The electors

voted for 18 amendments to the Turkish constitution, which included the transition from the country's parliamentary system to a presidential one, the abolition of the office of prime minister, as well as an increase in the number of parliamentary mandates from 550 to 600, and the reform of the Supreme Court and the Collegium of Prosecutors of Turkey (HSYK) (Yilmaz I., Bashirov G. 2018:9).

After the referendum, the president became head of state and government. He was given the power to appoint ministers and the vice-president. The President can issue decrees.

In fact, after this referendum, "Kemalist" Turkey faced big challenges. It depends on the Turkish society which path republican Turkey will choose in the future.

A striking example of the rejection of intercultural dialogue is the conversion of Hagia Sophia in Istanbul into a mosque.

According to the decision of the State Council of Turkey dated July 10, 2020, Hagia Sophia was converted into a mosque and Muslim services began here. The government reversed a 1934 decision to convert Istanbul's Hagia Sophia into a museum. As a result, Hagia Sophia, an important symbol of Christendom, became a mosque again.

This decision of Turkey received a great response from the international community. The World Council of Churches called on Turkish President Recep Tayyip Erdogan to reverse the decision.

Former US Secretary of State Mike Pompeo also urged the Turkish president to lift the sanctions. According to members of the US Senate, the Committee on Religious Affairs, Jim Rish and Robert Mendenez, such an act by Erdogan was an insult to all Christians. "We strongly condemn President Erdogan's decision to turn Hagia Sophia into a mosque. At certain points in history, Hagia Sophia Cathedral was a place of worship for both Christians and Muslims, and for decades it has been an extraordinary and hospitable center for people of all faiths".

In response, the Turkish President stated that Hagia Sophia is a matter of Turkish sovereignty and no one can interfere in this matter; Erdogan also noted that by changing the status of Hagia Sophia, the Turkish government corrected a historical mistake.

Conclusion

Events in Turkey, including the first decade of the 21st century, have shown that the country is becoming a strong state. The question arises to what extent it will continue to move forward along with democratic values, and to what degree it will retain public administration with the European values of "Kemalism".

The main goal of "Erdoganism" is the creation of a neo-Ottoman state. Despite the fact that modern Turkey does not consider itself a full-fledged successor to the Ottoman Empire, it wants to return the strength of the Ottoman era to the state, which is tantamount to changing the path of "Kemalism".

We can say that the main difference between Kemal Ataturk and Erdogan is that the first one came to the head of government with the rank of military general, while Erdogan came through elections, a democratic mandate. Accordingly, here he encounters the greatest obstacle to his revolutionary intentions. The crisis in Turkey was created precisely because of this fact. We can say that Turkish society is divided into two groups: pro-Erdogan and anti-Erdogan. And due to the fact that democracy is still very popular in Turkey, this factor hinders the implementation of Erdogan's ideas, which, in turn, became the reason for Erdogan's anti-liberal approaches. He severely restricted democracy and liberalism in order to achieve his goals, and instead of caring about the development of a multicolored, pluralistic society, he began to arrest various opponents and give them the status of dissidents.

When comparing "Kemalism" and "Erdoganism", it was revealed that there are both similarities and significant differences between these two political doctrines. There is resemblance between them in terms of authoritarianism, the neopatrimonial system and populism, as well as in the issue of nationalist rhetoric. The fundamental differences between them are expressed mainly in the replacement of secularism by Islamism, which characterizes Kemalism. At the same time, the principle of Westernization of "Kemalism" replaced the policy of separating "Erdoganism" from the West and making promises with it, what had a significant impact on the formation of the country's new political course.

2023 is a decisive year in the history of the Republic of Turkey as the country celebrates its 100th anniversary. A striking example of this is the presidential and parliamentary elections held on May 14 and 28, 2023, in which Recep Tayyip Erdogan won and was elected for a third term, and which determined the future of a country of 85 million people for another five years. The President took the oath to the Turkish people and noted that, as President, he would defend his honor and decency before the Turkish people, history, independence and sovereignty of the state.

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